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THE SABBATH BOOK

SAMUEL M. SEGAL

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The Sabbath Book

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BY SAMUEL M. SEGAL

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To
My Beloved Friend
MAX E. WOLFF

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THE UNCHANGING SABBATH

THE UNCHANGING SABBATH IN A CHANGING WORLD

THE Sabbath—the most vital force in Jewish life and theology—has never before, as far as is known, been comprehensively presented to English readers. While a number of books, monographs and articles on the subject are available in various languages, the bulk of these are printed in Hebrew. This work is the first to present in English a complete account of the Sabbath, its significance in Jewish life and its theological implications.

The author has spared no effort in tracing and analyzing biblical, historical, rabbinical, cabalistic and traditional sources; and has endeavored, throughout the work, to correlate the importance and significance of each to the others. All the phases and aspects of the Sabbath have been exhaustively treated. Sub-classifications will be found to contain material relating to theological, legal and legendary aspects of the Sabbath.

Three great principles abound in the Sabbath: the creation of the world; the Heavenly Kingdom; and the ideal era known as the Sabbath Era. The importance of the Sabbath is further indicated in the fact that it is regarded as being tantamount in importance to the Commandments and Circumcision—both of which are a part of the covenants between God and Israel. Throughout the Bible, there are many references to the Sabbath; and in three specific sections—the Pentateuch, the Prophets, and the Hagiographia—it is stated that the command to revere and observe the Sabbath is equal in importance to all other commandments in the Torah. It is not without adequate reason, therefore, that the Sabbath provided the base upon which was reared the Jewish theological system.

During centuries of development, the Sabbath, symbolic of God, the Torah and Israel, found deepening expression in Sabbath rituals and ceremonies whose ideological complexion was colored—to some

extent—by environmental conditions and temporal outlook. Thus, despite the recondite significance of the Sabbath as a symbol of Divine cosmogony, extraneous influences have somewhat tempered the immutable Sabbath without defection of its theological integrity. With regard to the latter, the Rabbis believed and taught that the Sabbath, as the gift of God and the dominant pattern of Jewish life, was indestructible, and would abide with Israel through eternity. This concept upheld the Sabbath as a divine, inviolable heritage rather than an inexorable dogma, *per se;* and it stressed the manifold blessings attendant upon unswerving devotion to, and reverent observance of, the day on which God rested from His labors. This thought inheres in the biblical verse: "Ye shall keep the Sabbath therefore; for it is holy unto you," [1] from which the Rabbis formulated the doctrine that the Sabbath was given for the sake of man; and not, conversely, that man was subordinate to it. Hence, this doctrinal thesis was incorporated in the evolution of Jewish life and theology.

The Cabalists invested the Sabbath with occult significance. In their esoteric writings, they indicated that the Sabbath foreshadowed the beatitude of paradisaic life in a future state. They endowed the sanctified day with mystic attributes of holiness which vitiated the forces of evil, disseminated wisdom, and spread peace and harmony throughout the universe. The essence of cabalistic doctrine, as applied to the Sabbath, was spiritual regeneration—an ineffable joy deriving from exaltation of the soul and diverse physical enjoyments.

In modern times, Judaism has divided on the question of rigid adherence to the theological and traditional implications of the Sabbath. The orthodox and conservative groups have clung tenaciously to the precept that the Sabbath is most vital to Jewry. The reformists, however, while constantly striving to uphold and perpetuate the high ideals of Judaism, have not stressed the Talmudic and historical significance of the Sabbath, but have temporized to some extent in an attempt to bring about conformity to present-day conditions. Orthodox and conservative groups have seen in this leaning a trend which endangers the very existence of the Jew. As it is, many Jews are now compelled to work on this day. While this latter condition has doubtless given some impetus to the reformist movement, the orthodox-conservative groups have defensibly maintained that this is due

entirely to the economic structure of present-day society; and that, with a change in the social order, the Sabbath would retrieve its full glory and beneficent influence.

Unhappily, this cleavage is bolstered up with another threat to the Sabbath. In recent years, attempts to revise the calendar have been vigorously thrust forward. In substance, the revisionists would divide solar years into thirteen monthly periods of twenty-eight days, an annual, intercalary day, and a quadrennial, additional day (Leap Year). The proponents of the revision would name the surplus day, occurring anually, Year Day, Blank Day, etc., and would designate the following day as Sunday. This system, it is contended, would afford uniformity of dates and certain other advantages.

It is scarcely necessary to emphasize that any such devices, if successful, would destroy the traditional fixity of the Sabbath, causing it to occur every week on a different day of the calendar. Moreover, the adoption of any such plan would cause economic hardship for vast numbers of Jews who, in order to observe the Sabbath according to Jewish tradition, would be compelled to abstain from work on a different day each week. The repercussive force of this absurdity might easily constrain many Jews to abandon observance of the Sabbath. Hence, Jewry views with distrust the motives underlying any attempts in this direction; and, while giving cogent expression to its determined resistance, regards calendar-reform proposals as suspect.

The future of the Sabbath, and all that it symbolizes, is, as the reader has seen, inextricably bound up with the solution of those sociological problems which have imposed upon many the necessity of toiling on the day ordained for rest, meditation and prayer. But the situation is far from being utterly hopeless. We may look forward to a realignment of the forces of society that will permit Sabbath observance to return to its ancient heritage, and to a day that will proclaim the glory and triumph of Israel.

Book One

THE STORY OF THE SABBATH

1

THE ADVENT OF THE SABBATH

SINCE the beginning of civilization, the Sabbath has been recognized and observed as a day that is especially significant and sacred to Jewry. The rich traditions associated with it have woven a fabric of rare beauty about the day that has ever been the inspiration and spiritual hub of Jewish life. To the Sabbath attaches a simple grandeur which may properly be termed a manifestation of the infinite. Indeed, it is a most fitting symbol of Divine triumph—of the completion of the universe.

Rest, relaxation and prayer characterize the devotions which sanctify the day on which the Lord rested from His labors. Cessation of labor and strife enables the Jew to exalt his spirit, to encourage sublime thoughts, and to rejoice in the unity of God and Israel. The traditional observance of the Sabbath is the glorious fountainhead from which manifold spiritual blessings flow. It is a fundamental precept of Judaism, and the central pattern from which radiate the ramifications of Jewish life and culture. The day evokes a holy light which brightens the Jewish home, and heartens the members of the household, imbuing them with renewed hope and courage.

Bereft of the Sabbath, Judaism would lose much of its spiritual vigor, colorfulness and purposefulness. Therefore, the importance of this day to Judaism, of which it is an integral and essential part, cannot be stressed too strongly. The Sabbath exalts the Jew, and fortifies him against cruel persecutions which seek to destroy him. It gives him spiritual strength with which to oppose barbaric aggression on all sides. It banishes fear and hate, and leaves the Jew with a solemn consciousness of peace, so that he strives constantly to main-

tain a constructive, harmonious relationship with a diversity of neighbors.

In Jewish liturgy, each day of the week, beginning with Sunday, is named according to its respective order in the seven-day cycle. The seventh day—the Sabbath—crystalizes Jewish activities throughout the week; but it is well to remember that it is the seventh day, according to the Jews, which is important—the Sabbath * is only its name.

There is a charming little rabbinic legend illustrating this point. The Rabbis tell how Queen Esther had seven maids, each of whom served her on a different day. Thus, when the seventh maid's turn came, the Queen knew that the Sabbath, the seventh day, had arrived.[1]

It is interesting to note the rabbinical emphasis on this distinction between the Sabbath and the seventh day. In comparing the following biblical verses: "Remember the Sabbath day" [2] and "But they are altogether brutish and foolish: The vanities by which they are instructed are but a stock," [3] the Rabbis explained that in the latter verse, Jeremiah alludes to the Sabbaths of the world's peoples who count every weekday according to its respective order, but who fail to identify their Sabbaths with the seventh day. However, the former verse, from Exodus, refers to the Jews who regard the Sabbath as the seventh day, and signifies the spiritual importance of that day.[4]

There is, moreover, a basic difference between the Jewish way of observing the Sabbath and the non-Jewish way. The non-Jew is aware of the Sabbath; he remembers the day and its significance. For the Jew, it not only has a certain historical and religious significance, but it is also a day which must be properly observed—with rest and spiritual revival.

Another rabbinic interpretation of the verse, quoted above from Exodus, refers to a non-Jewish manner of observing the Sabbath: "For they know the significance of the Sabbath, but they do not observe it." A verse in the Pentateuch, however, "Observe the Sabbath Day," [5] refers to the Jewish way of keeping the Sabbath.[6] For the Jew, the Sabbath, like other Jewish institutions, finds meaning only in observance and practice. The Rabbis illustrate this with a parable:

* *Sabbath,* in Hebrew, meaning *rest.*

"A king once sent his son to a store to shop for him. He gave him some money and a vessel in which to place the necessary purchases. The son lost the money and broke the vessel. The king punished his son for his carelessness. The next time he was about to send the boy to the store again, he cautioned him not to be careless."

Similarly, the verse, "Remember the Sabbath Day," refers to Israel in the desert, before the entry into Palestine, when the Sabbath was only a matter of historical significance. But the verse in Deuteronomy, "Observe the Sabbath Day," refers to later generations, which were told not only to remember the religious and historical meaning of the Sabbath, but also to keep and observe that holy day.[7]

According to the Rabbis, the days preceding the Sabbath are preparatory. When a Jew shops during the week, he must think of the Sabbath. If he finds a good animal, he should keep it for that holy day. But if by chance, during the week, he secures a still better animal, he should then keep the second one for the Sabbath, and use the first during the week. Hillel, the Elder, used to trust in God that he would help him find a good animal on Friday and would therefore not hurry to prepare earlier in the week for the Sabbath. Hillel found a verse in the Bible to uphold his practice: "Blessed be the Lord, day by day." [8]

Mention of the Sabbath was constantly on the lips of Shammai, the Elder. Whatever he would buy during the week, be it a good article, a new utensil, or a good animal, he would keep it for the Sabbath. All his actions were thus motivated.[9] Some Palestinian Rabbis of the third and fourth centuries of the common era, whenever they would obtain various kinds of fruit or other foods, would keep the choicest ones for the Sabbath. And they advised the people to follow the same practice.[10] According to other rabbinic authorities, the verse, "Remember the Sabbath Day, to keep it holy," [11] refers to that very attitude—that from the first day of the week on, one should remember the Sabbath. Furthermore, unlike other peoples, the Jews look upon the week days as preparation for the Sabbath, the climax of the week.[12] The accounts of contrasting practices of the Rabbis in the first century before the common era, show that the Sabbath was historically, the guiding motive of the Jewish people in their everyday lives and activities.

2

FRIDAY—PROLOGUE TO THE SABBATH

IN consonance with the biblical verse: "And it shall come to pass on the sixth day that they shall prepare that which they bring in," [1] every Jew should rise early Friday morning to hasten preparation for the Sabbath. This verse implies that one should prepare for the Sabbath as early as possible.[2]

When making a purchase, the buyer should remark: "I buy it in honor of the Sabbath." [3] Since the market sales take place early Friday morning, one who goes first to the morning services may reach the market too late to purchase the necessary provisions. It is, therefore, allowable to market for the Sabbath and to attend the morning services afterward.[4]

Preparation for ushering in the Sabbath is a personal obligation and should not be left to servants. In Talmudic times, the leading Rabbis participated on Fridays in the work preparatory to the Sabbath. One Rabbi would prepare the greens; another got the wood ready; another made the fire; and still another would help by preparing the house for the coming guest, the Sabbath. He would bring in the Sabbath utensils and take the every day utensils out of the house. That Rabbi would explain his actions by saying: "Were I to receive as guests the great Rabbis of our day, would I not personally help to prepare their reception?" Every individual should follow in the footsteps of those Rabbis and never say, "It is beneath my dignity to do the work of servants." One should feel highly honored to share in the work of welcoming the Sabbath.[5]

It is customary to provide generous portions of meat and fish, and other courses which differ from weekday meals even in the homes

of the less prosperous. Knives are sharpened and vessels cleansed in honor of the Sabbath. If an important visitor were expected, would not the house be cleaned and adorned? How much more so, then, should one prepare the home for Queen Sabbath? [6] In the Winter, when the days are short, a concerted effort must be made to welcome the Sabbath.[7]

As the Sabbath is symbolical of the first Sabbath which followed the six days of creation (q.v.), all work should be completed before it arrives.[8] Because Friday is the busiest day in every Jewish home, the Rabbis reported a tradition in Israel that Elijah, the messianic harbinger, would not appear on a Friday to announce the coming of the Messiah because that would interfere with preparation for the Sabbath.[9] Every member of the family should participate in helping to welcome the Sabbath. It has been made clear that on Friday afternoon regular routine work must cease. The Rabbis put the general ruling concerning work in the following manner: He who works for a livelihood must cease his labors on the afternoon of Friday and of days preceding other holy days; nor may he toil on Saturday nights, eves following holidays, Yom Kippur night and on public fast days; work performed at such times is not successful.[10] The Rabbis classify all workers into four groups: (1) The diligent who are rewarded. They are the ones who work the whole week but not on Fridays. (2) The diligent who are not rewarded. They are the ones who work a whole week including Fridays. (3) The backward who are nevertheless rewarded. They are the ones who do not work the entire week and do not work on Fridays. (4) The backward who are losers. They are the ones who do not work the entire week but do work on Fridays.[11]

According to Raba (a Talmudic authority of the fourth century) the women of Mehuza in Babylonia, who did not work the entire week including Fridays, belong to the third group, even though they did not work, because they belonged to the leisure class.

This rule not to work on Fridays refers only to regular work done to earn a livelihood. But one is permitted to fix his own clothes or utensils which are needed for the Sabbath or holiday. Similarly, an author of sacred writings may record his notes on Fridays while studying.[12] One is likewise allowed to give a haircut on Friday as that is construed as an act in honor of the Sabbath. Personal letters

may be written on Fridays but not by a professional letter writer who is paid for his services. Traders, artisans and workers who are compelled to work on Friday should take special care to stop their work before darkness sets in.[13]

A custom which prevailed in the medieval period, and which is still followed in some communities, is to free the children from their studies on Friday afternoons. The purpose is two-fold. First, that the children should realize the importance of the coming of the Guest, the Sabbath; second, that they be of some service at home. One custom—general throughout Israel—is to bake special bread on Fridays, known as "Hallah." Two particular reasons are given for this custom. One is that it enables the Jewish woman to separate a part of the dough on Fridays, in accordance with the biblical injunction,[14] the act being symbolic of the creation of Adam on Friday, and how he had been "separated" from the earth. The second reason is that many authorities object to the use of bread baked by non-Jews.[15] Sabbath bread is called "Hallah" because of the biblical commandment to separate the "Hallah," or the portion of the kneaded dough intended as a contribution to the Kohanim, or priests, from the rest of the dough before it was baked.[16] After the destruction of the Second Temple, however, it became the custom to throw a small portion of the dough into the fire, as a substitute for the priests' share. When the woman performs the ceremony of separating the "Hallah" from the rest of the dough, she recites the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַפְרִישׁ חַלָּה.

In Honor of the Sabbath

Following an old rabbinic tradition, one should spend freely in honoring the Sabbath, for all the expenditures to be made during the year are inscribed and fixed in heaven on the Jewish New Year and the Day of Atonement. Not included in this budget are the moneys spent for the Sabbaths and Holy Days and for educational purposes. These are increased or decreased according to the actual amount spent. If one spends little, he earns less; if he spends more, he earns

more.[17] In other words, if one spends a great deal to honor the Sabbath, God will repay him.

Historically, the Jews of Syria were known for their expenditures in honoring the Sabbaths and Holy Days. Just as the Babylonian Jews were outstanding in their studies of the Torah, and the Palestinian Jews in observing the agricultural laws, the Syrian Jews were famous for paying full respect to the Sabbaths and Holy Days.[18]

According to another tradition, the rich Jews throughout the world, outside of Palestine and Babylonia, were credited highly for honoring and paying due respect to the Sabbath.

A story is told of a certain Rabbi in Talmudic days, who paid a visit to a rich Jewish citizen in Laodicea, Asia Minor. The visitor was surprised at the display of great wealth. There were golden tables, golden plates and numerous servants. The best food was served. While the food was being brought in, the servants would recite the verse: "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." [19] After the meal, they would recite the following: "The Heavens are the Heavens of the Lord; but the Earth hath He given to the children of men." [20]

The Rabbi became interested in the life of his host, and asked how he came to lead this kind of life. The host told him that he had been a butcher and that whenever he got a good animal he kept it for the Sabbath. God had therefore rewarded him for having thus honored the Sabbath.[21]

The requirement to spend much money to honor the Sabbath applies only to persons of sufficient financial ability. But if such spending would exhaust one's means to the extent that he would have to resort to begging after the Sabbath, then it should not be incurred; for no one has a right to spend somebody else's money for this purpose. The Rabbis put it in the following saying: "Treat your Sabbath as a week day, rather than ask for financial help from others." [22]

Similarly, too much money should not be spent for the Sabbath, if this tends to provoke dissension in the family. The Bible says,[23] "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith; better is a dry morsel and quietness therewith, than a house full of feasting with strife." [24] The proper way to honor and observe the Sabbath is to make it the quietest day of the week—a day of rest and peace.

Historically, most Jews did their shopping on Friday. The farmers looked forward to that day when they could sell their products to the people of the town. Furthermore, to encourage the farmers to bring their produce to town on Fridays, the Rabbis would often send messengers to the market-places late Friday afternoon,[25] and any surpluses that then remained, at the close of the marketing, were purchased so the farmers would suffer no loss; these surpluses were destroyed.

Townspeople, too, looked forward to Friday, hoping that it would be a fine, clear day, ideal for shopping. If it rained, the people considered it a curse from heaven.[26]

The degree of interest aroused in the Jewish community by Friday's preparations for the Sabbath may be gleaned from the following historical incident:

During the Roman persecutions, R. Simeon B. Yohai and his son, R. Eleazar, Rabbis in the second century of the common era, remained hidden in a cave for several years. When the political scene had changed somewhat for the better, the two Rabbis emerged from concealment and rejoined their people. They were returning on a Friday afternoon, when they noticed an old man running with two bouquets of myrtles in his hands. They stopped him and asked:

"What do you need these for?"

"In honor of the Sabbath," he replied.

Again they asked, "Would not one be enough?"

"One," he said, "I need as a symbol for: 'Remember the Sabbath Day'; [27] and the other, as a symbol for: 'Observe the Sabbath Day.' " [28]

R. Simeon then remarked to his son, "See how the people of Israel love God's commandments." [29]

In this connection it is interesting to note the recognition in Jewish law of the principle that every Jew should be busy and very active on Friday in honor of the Sabbath. Jewish law states: "If two people injure each other, while one is running and the other walking, the runner is to be blamed. However, if such a collision occurs on a Friday afternoon, the runner is exonerated, his haste to pay respects to the Sabbath being his religious duty." [30]

Throughout the centuries the Jews have provided for their needy

poor; but on Friday especially, the latter were aided in welcoming the Sabbath. They were grouped into two classes: those who lived in the community and those who were temporary visitors. If a stranger came to town on Friday, the community provided him with the meals essential for the Sabbath: the Friday night meal, the Sabbath noon meal and the Sabbath late afternoon meal.[31]

According to tradition, one should not return home unexpectedly on Friday, as that might embarrass one's family who may not have obtained extra provisions. Unanticipated arrival may even cause dissension in the home; and this is to be avoided at all times—especially on the Sabbath. For this reason, one should not start a trip on Friday, if the distance to be traveled is more than three Persian miles.[32, 33] If one has to make a trip on Friday, he should make certain that he will arrive at his destination early enough to enable the people to prepare for an additional Sabbath visitor. In a tradition regarding Jacob, the Patriarch, the Rabbis found a precedent for this special effort to reach home early on Friday. According to that tradition, Jacob arrived near Shechem on a Friday just before sunset. Because of the lateness of the hour, he did not enter the city but remained outside. For that caution and observance of the Sabbath, God blessed Jacob with the following seven blessings, symbolic of Sabbath, the seventh day: "(1) So God give thee of the dew of heaven and of the fat places of the earth, and plenty of corn and wine.[34] (2) And God Almighty bless thee and make thee fruitful and multiply thee, that thou mayest be a congregation of peoples.[35] (3) Let peoples serve thee and nations bow down to thee. Be Lord over thy brethren, and let their mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be every one that blesseth thee.[36] (4) And, behold, the Lord stood beside him, and said: I am the Lord, the God of Abraham, thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed.[37] (5) And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.[38] (6) Thy name shall not be called any more Jacob, but Israel shall be thy name.[39] (7) And God spoke unto Israel in the visions of the night, and said, 'Jacob, Jacob.' And he said, 'Here I am.' And He said, 'I am God, the God of thy father; fear not to go down into Egypt; for I will there make of thee a great

nation.' " [40] God likewise blessed the children of Jacob when they followed in his footsteps in observing the Sabbath. Furthermore, the Sabbath itself received the blessings of God in accordance with the following verses in the Scriptures: "And the Heaven and the earth were finished, and all the host of them. And on the seventh day God finished His work which He made; And He rested on the Seventh Day from all His work which He made. And God blessed the Seventh Day and hallowed it; because on it He rested from all His work which God in creating had made." [41]

Journeys Preceding the Sabbath

In general, trips on Fridays should be avoided so that there may be no danger of transgressing the Sabbath, both for the traveler and others.[42]

It is told in the Talmud that the people of Beshan, in Galilee, had a custom of not traveling on Fridays from Tyre to Sidon. The younger generation of Beshan complained to R. Yohanan, a leading Palestinian Amora in the third century of the common era, that it was difficult for them to continue it. R. Yohanan, however, insisted on the observance of the custom because of the scriptural saying: "Hear, my son, the instruction of thy father, and forsake not the teaching of thy mother." [43]

According to the strict law, a long ocean voyage should not be started three days preceding the Sabbath; for during the first three days the traveler may become ill and thus be deprived of enjoying the Sabbath. This law applied only to those going on business or pleasure trips but not to those who travelled to fulfill a religious mission or to perform a meritorious deed.

At present, however, all trips are considered in the latter class. Hence, the accepted custom is to travel even on the Sabbath proper. But as a rule the prospective traveler enters his cabin aboard ship on Friday afternoon. He settles there until nightfall, recites the Kiddush, and eats a little, in order to indicate that he has established his temporary home on the ship before the arrival of the Sabbath. If, for any reason, he cannot recite the Kiddush on shipboard, he is allowed to return to his home Friday night and to begin the voyage on the Sabbath morning.[44]

Cooking for the Sabbath

All the cooking for the Sabbath must be done on Friday, as no cooking is permitted on the Sabbath. A vessel containing food may not be left over on Friday in a place where, although no fire exists, heat is constantly rising during the Sabbath. It is not permissible, however, to leave a pot containing food to be kept warm, even if it is placed where the heat is not in the process of increasing. Food left on Friday in a place where the heat is increasing may not be eaten on the Sabbath, but may be held over for Saturday night, after a sufficient length of time has elapsed.

The above rule applies only to dishes which were cold at the time they were placed in the oven for warming or cooking. But in the case of hot foods, these may be used on the Sabbath. There are some authorities who hold that this rule applies only to food put away for the Friday night meal but not to food kept for the Sabbath repast, and that for the latter it *is* permissible to store food on Friday even where the heat is constantly increasing. Storing a cooked dish on the Sabbath proper, however, is proscribed—even though the temperature may not be mounting. If a dish is put away on Friday, it may be covered on the Sabbath in order to keep it clean.[45]

In the case of a stove where the fire is open, it is not permissible to store food there on Friday afternoon for the Sabbath, regardless of the kind of meat or how it is cut, or whether it is raw or partly cooked when placed there. If the opening of the stove is covered up but not pasted up with lime, then only meat of a sheep or a fowl, which has been cut into pieces, may be placed there on Friday. If the opening of the stove is both covered and pasted up with lime, then all kinds of meat may be stored there on Friday.[46]

The underlying reason for all these regulations is a precautionary measure against actually starting the fire on the Sabbath proper, since making fire on that day is biblically prohibited (q.v.).

Bath and Ritual

On Friday, the entire body should be washed and cleansed and followed by a ritual immersion. If for any reason this is impossible, the face, hands and feet should be washed with warm water. In

addition, washing the head and cutting the finger nails are prescribed.[47]

Concerning the trimming of the finger nails, it is customary to do this on Fridays because long nails do not look well. A certain tradition holds that long nails cause worry, and one should not worry on the Sabbath.[48] Furthermore, the custom is not to cut the nails in regular order of the fingers but alternately.

Trimming of the finger nails must precede the ritual bath. Those who read the portion of the week on Friday afternoon (q.v.), should cut their nails before the reading.[49] Some Jews, it should be noted, abstain from cutting their nails on Thursday, lest the nails begin to grow again on Saturday.

Hillel, the Elder, was accustomed every Friday to take a walk in a certain direction. One Friday a man stopped him and asked where he was going. Hillel told him that he was on his way to perform a meritorious deed. The man became more inquisitive and insisted upon knowing what kind of meritorious deed it was. Hillel told him that every Friday he went to the bathhouse to cleanse his body for the Sabbath.[50]

It is also told in the Talmud about R. Jehuda, the son of Elai, a Talmudic authority of the second century of the common era, that on Fridays a tub of warm water would be brought to him. He would wash his face, hands and feet, and wrap himself with linen. His appearance was that of an angel of the God of Hosts.[51]

Sabbath Joy

It has already been mentioned that, biblically, there are two principal characteristics of man's relation to the Sabbath: Remembering the Sabbath and observing the Sabbath. Tradition has added two more characteristics based on a verse in Isaiah: (1) Respecting the Sabbath; (2) Enjoying the Sabbath. The verse reads: "And call the Sabbath a delight, and the Holy of the Lord honourable." [52]

It is desirable to have a complete change of apparel in honor of the Sabbath, but a poor man who has only one suit of clothes should endeavor to wear it so as to make it appear somewhat different. The early sages and their disciples, neatly garbed, assembled on Fridays and would say in unison, "Let us go and meet King Sabbath."

An old Jewish custom, which according to tradition, goes back to an enactment of Ezra the Scribe, is to do all the washing on Thursday in order to have it ready in time to honor the Sabbath in holy cleanliness.

On Friday, when all the work is completed and everybody in the household is dressed in his Sabbath clothes, the table must be laid out for a regular meal, even though there may not be much to eat later. This holds true for the Sabbath night as well, for it is important to pay respects to the Sabbath, both in welcoming it and in bidding it farewell.

Regarding the enjoyment of the Sabbath, larger quantities of good things to eat and drink should be prepared by all who can afford them, and a serene jubilation should pervade the atmosphere of the home. Poor people, unable to afford much good food or festive raiment, may still enjoy the holiness of the Sabbath in the quiet peace of their homes. Rich people, who eat good meals daily, should make some change, however small, in their Sabbath menu to make it differ from their every day courses. If this cannot be conveniently effected, the Sabbath meal should be served at an hour different from the customary time for similar meals on other days.[53]

Once prepared and beautified, the home should remain in holiday condition throughout the Sabbath.[54]

Every part of the home should be cleaned especially for the Sabbath. An effort should be made to remove cobwebs from the walls and ceilings. Some Cabalists thought that evil spirits reposed in the cobwebs of a house.[55] One should also wear Sabbath clothes even when alone on the road or in a non-Jewish home; for the clothes are not so much in honor of other people who may notice them as in honor of the Sabbath itself. And one should likewise express joy and happiness at the approach of the Sabbath.

There should be one white table cloth covering the entire table, and a smaller one covering the Sabbath bread which commemorates the Manna. That bread should not be uncovered until after the Kiddush has been recited (q.v.). The cloth covering the table should not be removed until after the Sabbath is ushered out. In some communities, special dishes to recall the Manna are prepared for the Sabbath.[56]

Before setting the table for the Friday night meal, the "Hallah"

is first placed on the table and covered, and then the candlesticks are set on the table and candles placed in them. According to Jewish law, if the candlesticks and candles were placed on the table first, the table would become a part of the candles or candlesticks, and one would not be allowed to touch or handle the table on the Sabbath.

The custom, therefore, is to place the "Hallah" on the table first. The cloth is kept on the table as a constant reminder, so that one is diverted from any act prohibited on the Sabbath.[57] It is customary to sharpen the knives which are to be used for the Friday meal, as this adds to the greater enjoyment of the meal.[58]

Trade and Toil

Since business transactions may not be negotiated on the Sabbath, money must not be carried or handled on that sacred day (q.v.), but should be concealed in a safe place late Friday afternoon. In Talmudic days, people would bury their money in the ground.[59]

Workers must be careful, when leaving their jobs late Friday afternoon, not to carry their tools in their hands, as darkness may set in before they reach home, and they would thus transgress the Sabbath. This advice is especially to be noted by the tailor who is accustomed to talk to people while holding a needle in his hand, and the scribe who habitually departs with a pen. Every person should, as a rule, examine his clothes late Friday afternoon, to make sure he has not left in them some object which should not be carried about on the Sabbath (q.v.).

In the days when phylacteries were worn throughout the entire day, one was permitted to wear them on Friday afternoons. Since phylacteries were to be touched frequently, it was scarcely likely that the wearer would forget to remove them with the approach of darkness. In the event removal was overlooked, it was considered permissible to cover them up and bring them into the home or Synagogue.[60]

Sabbath Meditations

In view of the fact that the Sabbath is not only a day for rest and recreation but also for spiritual revival (q.v.), that sacred day is

ushered in on Friday with a number of spiritual activities. In the words of the Rabbis: "God gives to everyone an additional soul on Friday for the Sabbath, and takes it away from him on Saturday night." [61]

Throughout Israel, there is an accepted custom to read the book of Song of Songs, every Friday afternoon. A number of reasons are given for the rise of this custom. One is that the book deals with the ideal love between God and Israel. Reading the book helps one to repent his misdeeds during the week, and to start a new, revivified life with the coming of the Sabbath. Friday is an appropriate day for penitence. Adam, too, repented on Friday, and his sins were forgiven. Another reason is that the Song of Songs, like the Sabbath, is a symbol of the unity between God and Israel. It is, therefore, appropriate to read the Song of Songs at the ushering in of the Sabbath, to show the spiritual significance which both have in common.[62]

There may be yet another reason for reading the Song of Songs on Friday afternoon. According to Jewish law, every man should have marital relations at least once a week, preferably on Friday night. Since the Song of Songs speaks of the love between man and woman, the man reads it at the ushering in of the Sabbath in order to create an atmosphere of love and affection. It is for this very reason, too, that on Friday night, during the meal, the man recites the last chapter of Proverbs, in which the woman is idealized (q.v.).

If a man cannot find the time to read the entire book of the Song of Songs, he should at least read the following four verses selected from it, the Hebrew acrostic of which is the name of Jacob:

1. Let him kiss me with the kisses of his mouth—
   For thy love is better than wine.[63]

2. Awake, O north wind;
   And come, thou south;
   Blow upon my garden,
   That the spices thereof may flow out.
   Let my beloved come into his garden,
   And eat his precious fruits.[64]

3. Hark! my beloved! behold, he cometh,
   Leaping upon the mountains, skipping upon the hills.[65]

4. I am come into my garden, my sister, my bride;
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.
Eat, O friends;
Drink, yea, drink abundantly, O beloved.[66]

All preparations for the Sabbath should be performed by the members of the family in a peaceful manner. The head of the family should not give orders which may cause fear and dissension in the home. The Rabbis have repeatedly warned against this. One Rabbi has said, "He that causes undue fear and anxiety in his home will finally be led to commit cardinal sins." The head of the family may quietly supervise the people in the home with regard to certain preparations for the Sabbath; and he should especially remind them about lighting the Sabbath lights.[67]

A story is told in the Talmud that a certain couple used to quarrel every Friday afternoon. Satan enjoyed their quarrels and would pay them frequent visits. R. Meir, a Talmudic authority of the second century of the common era, heard about it, visited them on three Fridays, and finally succeeded in stopping their quarrels. Then he heard the voice of Satan saying: "Woe, R. Meir caused me to leave that house." [68]

Ushering in the Sabbath

In Talmudic days, the coming of the Sabbath was announced late Friday afternoon, by blowing the Shofar six times. The first sound of the Shofar was a call to stop all work in the fields. It was the signal for the Jewish farmer in the outlying districts. The farmers then stopped their work and those nearer the towns would wait for those farther away; then all would march to the city together. The second sound of the Shofar was a signal to close all stores and shops in the cities. The third call reminded the people to kindle the lights and to have all things for the Sabbath in their proper places. After a few minutes three additional sounds of the Shofar announced the actual starting of the Sabbath.[69]

This Talmudic custom goes back to the time of the Temple in Palestine when, besides the Shofar calls described above, there were additional soundings at the Temple on Fridays, to remind the people to lay aside their labors; to announce the departure of the week day; to announce the arrival of the Sabbath.[70]

According to a fourteenth century authority, the Sabbath was proclaimed by six blasts of the Shofar, sounded from a high elevation so that the people in the surrounding countryside might hear. Workers in the fields would stop working upon hearing the first blast. Those nearer the town would gather in one place and enter the town in a body. Stores and shops would still be open. The second blast of the Shofar was the signal for stores and shops to close. With the third call, cooking vessels would be removed from stoves and put away for the duration of the Sabbath, after which the candles would be lighted. Three more blasts of the Shofar announced the actual commencement of the Sabbath.[71]

In the medieval period, within the ghetto walls, the sexton of the Synagogue would go through the streets of the Jewish quarter every Friday afternoon and call the people to the Synagogue, announcing in this manner, the arrival of the Sabbath.

In some communities, the custom of blowing the Shofar once is still retained. This signifies the time to close all stores, stop work on the streets, and go to the services.[72]

It is interesting to note that this practice of announcing the departure of the week day, and the arrival of the Sabbath, is now being revived in modern Palestine. It is being used in the all-Jewish city of Tel-Aviv.

The official time to begin the Sabbath is an hour and a quarter before actual nightfall, an hour being reckoned as a twelfth part of the varying length of the daytime. The Sabbath may be started earlier—about two "hours" before nightfall, but not earlier than that. All work should be completed or stopped at least a half "hour" before nightfall, for biblically time has to be added to the Sabbath, both at its arrival and departure. Precautions should, therefore, be taken not to transgress the Sabbath, but to begin it as early as possible —especially in the Winter when the days are short and stars appear suddenly after a rapid sunset.[73]

Kindling the Sabbath Lights

The lighting of the Sabbath candles is ordinarily done by the woman of the home (q.v.). She first lights one candle and with that ignites all the others. She then covers her eyes with the tips of her fingers because ceremonial procedure requires that the following recitation be accompanied by an act of some kind.[74]

This blessing is then intoned:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.

> Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and commanded us to kindle the Sabbath light.

After the blessing of the candles she reads the following prayer:

> May it be thy will, O Lord our God and God of our fathers, that the temple be speedily rebuilt in our days, and grant our portion in thy Law. And there we will serve thee with awe, as in the days of old, and as in ancient years. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in ancient years.

There is another prayer which the woman recites. That prayer refers expressly to good, ideal children for whom the Jewish woman prays during the ceremony of lighting the candles. This is the essential element of the prayer, and it is based on an old rabbinical tradition that there is a symbolic relationship between the Sabbath lights and the Torah, which is a spiritual light, in keeping with the following verse: "For the commandment is a lamp, and the teaching is light." [75] Hence it is appropriate that the woman should pray, when she kindles the Sabbath lights, for children who will study the Torah.[76] During this ceremony some women also recite the classical prayer of Hannah.[77]

Lighting the candles is commendable; a duty which is incumbent both on men and women who must see that candles are lighted

in their homes on Friday night. Even the poorest person, who has no food, should beg, if necessary, to buy oil or candles for Friday night; for this is an essential ceremony of the Sabbath spirit.[78]

Women are required to perform the ceremony of kindling the candles because Eve was instrumental in committing the first sin, thus extinguishing the spiritual light of the world. According to the verse in Proverbs, "The spirit of man is the lamp of the Lord." [79] Hence, the woman, repenting, kindles the lights every Friday afternoon.[80]

Another reason for this is that ordinarily the woman occupies herself with the duties of the home and should, therefore, take care of the lights. However, the man should also keep this in mind, and it is his duty to remind his wife to kindle the lights, especially when darkness approaches.[81]

It is customary for the woman to put on her Sabbath clothes before kindling the lights. If, however, she happens to be late in performing her tasks, the husband may kindle the lights. In the event that the candles have not been lighted by the time the Sabbath has begun, the home should remain in darkness. This is preferable to violating the Sabbath by making fire. Lighted candles should be placed in all rooms to be used on Friday evening. The light is an aid to peace in the home; for if anyone should be injured while it is dark, the Sabbath peace would be disturbed.[82]

When a man is away from his home, and has a room for himself, he should light candles and recite the blessing. But if he has no room for himself, he should contribute financially to the people of the house for the candles they use.

Similarly, visitors who come to the market for business purposes, and remain for the Sabbath, should—if they congregate in one room—jointly buy candles for the Sabbath. One of them should kindle the lights and recite the blessing for all.[83] The blessing follows the kindling of the lights to avoid a legal difficulty. As the Sabbath begins immediately after the blessing has been intoned, subsequent lighting of the candles would obviously be a transgression.

If for some important reason it is found necessary to defer the beginning of the Sabbath after the candles have already been lighted, the woman need only make a suitable statement or merely think that she has not yet begun the Sabbath. The same is true if the man per-

forms the ceremony. The mere presence of the lighted candles does not, therefore, officially start the Sabbath in the home. Some authorities hold, however, that once the Sabbath lights are kindled, they should not be touched or handled again.[84]

The blessing and the kindling of the lights are at variance with the belief of the Karaites, an early Jewish sect, that on Friday nights the home should remain in darkness.[85]

The accepted custom is to light an unlimited number of candles on Friday. Rabbi Huna, a leading Talmudic authority of Babylonia, made a statement to the effect that one who lights many candles on Friday will be rewarded by God with many children who will be scholars.

Passing the home of an artisan one Friday afternoon, and noticing that many lights were lit, he remarked that two great men would come forth from that home. The prophecy came true. Two leading Rabbis did come from the home of that artisan.

A similar experience is recorded by another Talmudic authority, R. Hisda, who frequently passed a certain home which had many candlelights on Friday nights. He predicted that a great Rabbi would come from that home. And it actually happened that an important leader was born there.[86]

Some people light seven candles, symbolic of the seven Menorah lights in the Temple, or of the seven days of the week. In some instances, ten candles are lighted. But not less than two candles should be used, as they are supposed to symbolize the verses: "Remember the Sabbath" and "Observe the Sabbath." Two people should not use the same candlestick. A woman who has once failed to light the candles on Friday night, should, for the rest of her life, add one candle to the number she ordinarily lights. If on several Fridays she forgot to light the candles, it would be necessary—for the remainder of her days—to add to the usual number one candle for every ceremony thus omitted.[87]

According to a rabbinical tradition, the Sabbath is highly honored by many lights. God promised the children of Israel that if they would respect the Sabbath with many candlelights, He would reveal to them the spiritual light of Zion.[88]

As a rule, Jewish women are careful to kindle the lights neither too early nor too late. A story is told about the wife of Rabbi Joseph,

a Talmudic authority, that she was usually late when the time came to kindle the lights on Friday afternoons. Her husband once told her that the Scriptures say: "The pillar of cloud by day and the pillar of fire by night, departed not from before the people." [89] This verse teaches us that the light of day and the fire at night supplement each other. Hence, daylight should be supplemented by the Friday night candles which should not be kindled too late.

Rabbi Joseph's wife then wanted to light the candles too early. R. Joseph told her that, too, was wrong. The right time to light the candles is neither too early nor too late.[90] The candles should be kindled just before sunset while it is yet daylight.[91]

If a family is too poor to buy both candles and wine for Kiddush on Friday night, candles should receive preference. Light in the home brings peace, and the purpose of the Sabbath is peace and enjoyment.[92] Similarly, when the choice is between candles and extra food, it is better to choose the former.[93]

In Talmudic days, when oil was used for lighting, the Rabbis warned the people not to use malodorous oils, as that might tend to keep them away from the light on Friday night. They also forbade the use of fragrant oils because that might tempt the forgetful to handle the lights—an act prohibited on the Sabbath (q.v.). The use of oil which does not burn without flickering, was also forbidden, mainly because it might cause a fire.[94] The Sabbath lights should grace the table where the Friday night meal will be served. Once placed, the candles should not again be handled or moved from place to place.[95]

The Rabbis of the Talmud repeatedly reminded the people of the importance of having lights on Friday night. The rabbinic interpretation of the verse in Isaiah: "And call the Sabbath a delight" [96] refers to the delight of the Friday night candles.[97] The biblical blessing: "Blessed shalt thou be in the city," [98] refers to the commendable acts the people perform in the city in lighting the candles on Friday night.[99]

The verse in Lamentations 3, 17: "And my soul is removed far off from peace" speaks, according to a Palestinian authority, of the people who gave up the practice of having candlelights on Friday nights, for those lights symbolized spiritual and domestic peace.[100]

The sanctity of the Sabbath comes through light. One Rabbi tells

of his personal experience. He once lighted the oil lights on Friday afternoon. They continued to burn until Saturday night when, on examination, he found in the holders the same quantity of oil that had been there on Friday.[101]

A rabbinical tradition holds that although Adam committed his cardinal sin on Friday afternoon, the spiritual light of his face was not removed until Saturday night, because the holiness of the Sabbath is symbolized by light.[102]

3

FRIDAY NIGHT—SABBATH EVE

The Beginning of the Sabbath

AMONG Israelites, the accepted practice is to add a few minutes to the Sabbath beginning Friday at sunset. The Sabbath is also prolonged by a few minutes on Saturday night.[1]

The reason for this procedure may be found in the verses: "Remember the Sabbath" and "Observe the Sabbath." One refers to the time added to its beginning on Friday and the other to the time when it ends on Saturday evening.[2]

Some hold that the following verse refers to the time added to the Sabbath: "But the seventh day is a Sabbath unto the Lord thy God." [3] For during that additional time the creation of the world was completed.[4]

According to some authorities, there is another reason for adding a few minutes to the Sabbath: The soul of each person, after death, also rests on the Sabbath. It is free from the ordeals imposed upon it during week day. Therefore, a person who is in the habit of adding a few minutes to the Sabbath, both on Friday afternoon and Saturday night, earns for his soul after death these extra minutes of rest.[5]

Historically, the people of Tiberius were known to respect the Sabbath by adding a few minutes on Friday; and the people of Sephoris, by adding a few minutes Saturday night. R. Yosse, a well known Talmudic authority of the second century of the common era, expressed his wish to share in the reward of both the people of Tiberius and the people of Sephoris.[6]

People who cannot follow these directions minutely should light the candles while the sunlight is still to be seen over the tops of trees.

If it is a cloudy day and the sun cannot be seen at all, the candles should be lighted when the chickens climb to high places to roost, or when the ravens return to their nests.[7] At present, however, the woman guides herself by the Jewish calendar, in which is given the correct time to kindle the lights.

During the week days, it is customary to commence the evening services at a specified time. But on Fridays, if the members of the family are anxious to have the evening meal earlier, it is permissible to have the prayer services earlier. The Kiddush is recited before the meal (q.v.). If the meal is begun while it is yet light, it is advisable to conclude it in the evening, so that part of it will be eaten during the Sabbath proper, since it is prescribed to have three meals during the Sabbath (q.v.). Similarly, one is allowed to usher in the Sabbath earlier, and have the evening services as well as the Kiddush early, and the meal later in the evening.[8] It was a common practice with some Rabbis to hold the Friday night services while it was yet daylight.[9]

If the Friday night prayer is recited while it is yet daylight, the Sabbath begins immediately following, and it is not permissible to do any more work. This law holds good also in the case of one who recites the ninety-second chapter of Psalms, which begins with the verse: "A Psalm, a song for the Sabbath day." This chapter is the beginning of the Friday night services ushering in the Sabbath (q.v.). In these cases, or if the candles are lighted early, the Sabbath begins earlier only if—when the Psalm is recited or the candles lighted—it is thought that the Sabbath should begin early.[10]

Sabbath in the Synagogue

The Friday evening services begin earlier than those conducted on other days of the week.[11]

In the Synagogue, the evening services are preceded by the Minha or afternoon services. The Friday Minha service differs from others throughout the week only in the omission of the prayer of "Tahanun." The Minha is followed by special chapters from the Book of Psalms,[12] to welcome the Sabbath. The Psalms begin with the verse: "O come, let us sing unto the Lord; let us shout for joy to the rock of our salvation." [13]

These Psalms are followed by a Sabbath poem, which is sung by the Cantor, stanza by stanza, and the congregation responds with a refrain. Here is the poem:

Come, my friend, to meet the bride.* Let us welcome the presence of the Sabbath.

"Observe and remember the Sabbath day," the only God caused us to hear in a single utterance: † the Lord is One, and his name is One to his renown and his glory and his praise. Come, etc.

Come, let us go to meet the Sabbath, for it is a well-spring of blessing; from the beginning, from of old it was ordained,—last in production, first in thought. Come, etc.

O sanctuary of our King, O regal city, arise, go forth from thy overthrow; long enough hast thou dwelt in the valley of weeping; verily He will have compassion upon thee. Come, etc.

Shake thyself from the dust, arise, put on the garments of thy glory, O my people! Through the son of Jesse, the Bethlehemite, draw Thou nigh unto my soul, redeem it. Come, etc.

Arouse thyself, arouse thyself, for thy light is come: arise, shine; awake, awake; give forth a song; the glory of the Lord is revealed upon thee. Come, etc.

Be not ashamed, neither be confounded. Why art thou cast down, and why art thou disquieted? The poor of my people trust in thee, and the city shall be builded on her own mound. Come, etc.

And they that spoil thee shall be a spoil, and all that would swallow thee shall be far away: thy God shall rejoice over thee, as a bridegroom rejoiceth over his bride. Come, etc.

Thou shalt spread abroad on the right hand and on the left, and thou shalt reverence the Lord. Through the off-

* In this poem, written in the form of an acrostic on the name of the author, R. Shelomo Halevi (Alkabets), the Sabbath is personified as a bride, whose visit to the faithful of Israel it is desired to honor and welcome.

† A reference to the Midrashic explanation (see *Talmud Shebuoth,* 20b) of the discrepancy between the two versions of the Fourth Commandment in Exodus xx. 8 and Deut. v. 12.

spring of Perez we also shall rejoice and be glad. Come, etc.

Come in peace, thou crown of thy husband, with rejoicing and with cheerfulness, in the midst of the faithful of the chosen people: come, O bride; come, O bride.

Come, my friend, to meet the bride. Let us welcome the presence of the Sabbath.

The underlying idea of the poem is that the Sabbath is a bride—the source of Israel's blessings. When Israel's redemption will come, there will be a reunion among God, the Sabbath and Israel.

We find that in the Talmudic Era some Rabbis already greeted the Sabbath as a bride. Others addressed the Sabbath as "Queen Sabbath." [14]

In a number of Jewish communities, mourners who have lost their near relatives during the week are greeted by the Congregation after the last stanza of the poem has been sung. The mourners do not enter the Synagogue proper on Friday evening but wait at the door. When the members of the Congregation finish the last stanza of the Sabbath poem, the sexton calls out: "Go and meet the mourner (or mourners)." The members of the Congregation turn toward the door and the mourners enter. The mourners do not go to their customary seats but to others set aside for them. The reason for this goes back to the Temple days where, according to rabbinical tradition, King Solomon had arranged two special places—one designated for bridegrooms, and one for mourners. There the people would greet the bridegroom or console the mourners, as the case might be.[15]

The Sabbath poem is followed by Psalms 92-93, marking the official beginning of the Sabbath:

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy loving kindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the works of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of

iniquity flourished, it was that they might be destroyed for ever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright; he is my rock, and there is no unrighteousness in him.[16]

The Lord reigneth; he hath robed him in majesty; the Lord hath robed him, yea, he hath girded himself with strength: the world also is set firm, that it cannot be moved. Thy throne is set firm from of old; thou art from everlasting. The streams have lifted up, O Lord, the streams have lifted up their voice; the streams lift up their roaring. Than the voices of many waters, mighty waters, breakers of the sea, more mighty is the Lord on high. Thy testimonies are very faithful: holiness becometh thine house, O Lord, for evermore.[17]

In some Congregations, these psalms are followed by reading of the Mishnayot, the entire second chapter of the Treatise Sabbath. This is read because it contains the important laws concerning the Sabbath lights and other regulations, and is likely to remind one to prepare everything for the Sabbath in keeping with the accepted laws and customs. Some communities have established the custom of reciting this chapter at the very end of the evening services in order to give the late-comers an opportunity to complete the services.[18] The Mishnayot are concluded with a Talmudic, Aggadic passage to the effect that scholars bring about peace in the world. The purpose of this as a conclusion is to have the Kaddish prayer after an Aggadic passage and not after a legal discussion.[19]

The Friday evening service, known as Ma'arib, differs in a number of interesting ways from the weekday service. Unlike the Sephardic

Jews, the Ashkenazim, or German Jews of whom this work treats, omit the introductory three verses which refer to sin and forgiveness. In the prayer before "Shemonah Esre," the blessing regarding God's protection of Israel is omitted; and instead is inserted the following prayer with reference to peace within Israel and Jerusalem:

> Yea, spread over us the tabernacle of thy peace. Blessed art thou, O Lord, who spreadest the tabernacle of peace over us and over all thy people Israel, and over Jerusalem.

The reason for this change is ascribed to the fact that the Sabbath is itself a protection to the people of Israel, provided the people observe the Sabbath.[20] Hence, that blessing is followed by the two verses which speak of the observation of the Sabbath.

> And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for an everlasting covenant. It is a sign between me and the children of Israel forever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

These verses also take the place of another prayer which is usually recited on weekdays, and which begins with the verse: "Blessed is the Lord forever." This weekday prayer contains eighteen verses, symbolic of the eighteen benedictions of the "Shemonah Esre." Some authorities believe the prayer containing the eighteen verses dates back to the time when the Synagogues were located outside of the town, and many people who had a long distance to go were afraid to remain too late in the houses of worship. Because of this, only the eighteen verses were recited instead of the regular "Shemonah Esre." Other authorities state that the prayer was introduced when a certain government prohibited the Jews from reciting the regular "Shemonah Esre" containing the eighteen benedictions.[21]

On Friday night the prayer containing the eighteen benedictions is omitted entirely, and the "Shemonah Esre" proper, contains only the first three and last three benedictions. The following prayer, containing special references to the holiness and sanctity of the Sabbath, is added:

> Thou didst hallow the seventh day unto thy name, as the end of the creation of heaven and earth; thou didst bless it above all days, and didst hallow it above all seasons; and thus it is written in thy Law:
>
> And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it because he rested thereon from all his work which God had created and made.
>
> Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

The second of the three paragraphs, which refers to God's completing the work during six days, and His resting on the seventh, goes back to the Talmudic saying: "Two angels accompany the one who recites that prayer on Friday evening. They put their hands on his head and say to him, 'And thine iniquity is taken away, and thy sin expiated.' " [22] Another version is that the one who recites these verses on Friday night is considered to have aided God, so to speak, in creating the world.[23]

The last of these three paragraphs is recited also during the Sabbath morning services and the Sabbath afternoon services. There is, however, a slight variation in the reading on each particular occasion. During the Friday night services it is read: "May Israel rest in her" (i.e., the Sabbath, Feminine); Sabbath morning it is read: "May Israel rest in him" (i.e., the Sabbath, Masculine); Sabbath afternoon it is read: "May Israel rest in them" (i.e., plural).

Two explanations are given for these variations. One is that the numerical value of the last letters of these three Hebrew words constitutes a prayer for the souls of the wicked, that they may have rest on the Sabbath. The second is that the numerical value of these three

words contains a reference to the fact that God sustains those who rest on the Sabbath.[24]

The second paragraph, referring to the creation of the world, is repeated after the "Shemonah Esre." It is recited aloud while the people are standing, as testimony that God created heaven and earth in six days, and that He rested on the seventh day. The people stand up while reciting it because, according to Jewish law, all witnesses must stand when giving testimony.[25] It is repeated for the third time at home, as part of the Kiddush, for the benefit of all the members of the family.

Included here are the verses referring to the creation of the world.

> And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.

These are followed by a prayer which has special references contained in the Friday night "Shemonah Esre," and which is given here.

> *Reader and Cong.*—He with his word was a shield to our forefathers, and by his bidding will quicken the dead; the holy God (*on the Sabbath of Penitence say,* "holy King"), like unto whom there is none; who giveth rest to his people on his holy Sabbath day, because he took pleasure in them to grant them rest. Him we will serve with fear and awe, and daily and constantly we will give thanks unto his name in the fitting forms of Blessings. He is the God to whom thanksgivings are due, the Lord of peace, who halloweth the Sabbath and blesseth the seventh day, and in holiness giveth rest unto a people sated with delights, in remembrance of the creation.

This prayer was included in order to protect late-comers to distant Synagogues who were thus given a chance to finish their prayers, or to recite this one in place of the regular "Shemonah Esre." [26]

The Congregation should be careful not to speak during this and

the preceding prayer. A story is told of a certain pious man who met another pious man who was dead. The former asked the discarnate one why his face was green. The dead man replied, "Because I used to talk on Friday nights during the two prayers after 'Shemonah Esre.' " [27]

After the above mentioned two prayers, the Cantor recites the Kiddush. This beautiful prayer is also recited in the home after the Synagogue services (q.v.). It is really a home prayer. But it is recited in the Synagogue for the visitors and those who have no home services. The Synagogue Kiddush follows:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְרָצָה בָנוּ וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ זֵכֶר לִיצִיאַת מִצְרָיִם, כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ, בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

Blessed art thou, O Lord our God, King of the universe who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favor hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For Thou hast chosen us and sanctified us above all nations, and in love and favor hast given us thy holy Sabbath as an inheritance.

Blessed art Thou, O Lord, who hallowest the Sabbath.

Because the Cantor, reciting the Kiddush in the Synagogue, is to repeat the prayer in his home, he does not taste the wine over which the Kiddush is recited. Instead, he gives the wine to the little children who gather around him while he is chanting the Kiddush.[28]

The Friday night services in the Synagogue conclude with the singing of the following song:

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ, בְּטֶרֶם כָּל יְצִיר נִבְרָא.
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל, אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא.
וְאַחֲרֵי כִּכְלוֹת הַכֹּל, לְבַדּוֹ יִמְלוֹךְ נוֹרָא.
וְהוּא הָיָה וְהוּא הֹוֶה וְהוּא יִהְיֶה בְּתִפְאָרָה.
וְהוּא אֶחָד וְאֵין שֵׁנִי, לְהַמְשִׁיל לוֹ לְהַחְבִּירָה.
בְּלִי רֵאשִׁית בְּלִי תַכְלִית, וְלוֹ הָעוֹז וְהַמִּשְׂרָה.
וְהוּא אֵלִי, וְחַי גּוֹאֲלִי, וְצוּר חֶבְלִי בְּעֵת צָרָה.
וְהוּא נִסִּי וּמָנוֹס לִי, מְנָת כּוֹסִי בְּיוֹם אֶקְרָא.
בְּיָדוֹ אַפְקִיד רוּחִי, בְּעֵת אִישַׁן וְאָעִירָה.
וְעִם רוּחִי גְוִיָּתִי, יְיָ לִי וְלֹא אִירָא.

He is Lord of the universe, who reigned ere any creature yet was formed:

At the time when all things were made by his desire, then was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him:

Without beginning, without end: to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit, my body also: the Lord is with me, and I will not fear.

This beautiful poem is chanted on Friday night because it contains reference to the creation of the world, the heavenly kingdom, and the ideal era known as the Sabbath Era. The Sabbath, of course, stands for these ideals.[29]

The Sabbath at Home

After returning to home from the Synagogue, the father usually lays his hands on the heads of the children and blesses them:

To sons, he says:

God make thee as Ephraim and as Manasseh.
The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace.

To daughters, he says:

God make thee as Sarah, Rebekah, Rachel and Leah.
The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee: the Lord turn his face unto thee, and give thee peace.

After the children have been blessed, all the members of the household chant the following poem:

שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת מַלְאֲכֵי עֶלְיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֶלְיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֶלְיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

צֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם מַלְאֲכֵי עֶלְיוֹן
מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

Peace be with you, ministering angels,
Angels of the Most High
Coming from the King who rules over Kings,
The Holy One, the blessed One.

Come ye in peace, ministering angels,
Angels of the Most High
Coming from the King who rules over Kings,
The Holy One, the blessed One.

Bless me in peace, ministering angels,
Angels of the Most High
Coming from the King who rules over Kings,
The Holy One, the blessed One.

Peace be your going, ministering angels,
Angels of the Most High
Coming from the King who rules over Kings,
The Holy One, the blessed One.

The poem is a formal greeting to the angels of peace. According to the Talmud, two angels accompany each person on Friday evening from the Synagogue to his home. One is a good angel and the other a bad one. When the husband reaches home and finds it in order, with the candles burning, the table set, and the beds made, the good angel says, "May the next Sabbath be as this one." The bad angel unwillingly answers, "Amen." If, on the other hand, the home is not in keeping with the Sabbath spirit, the bad angel says, "May the next Sabbath be as this one." The good angel then unwillingly answers, "Amen." [30]

Another reason for the chanting of the song referring to the angels of peace is to stress the importance of peace in the home, especially on the Sabbath which can be fully enjoyed both materially and spiritually only when perfect peace and harmony prevail.[31]

After the greeting to the angels, the husband compliments his wife by reciting a chapter of Proverbs (ch. 31), in which the mistress of the home is idealized. In some homes, the husband recites this chapter during the meal proper.

> A woman of worth who can find? For her price is far above rubies. The heart of her husband trusteth in her; and he shall have no lack of gain. She doeth him good and not evil all the days of her life. She seeketh wool and flax, and worketh willingly with her hands. She is like the merchant-ships; she bringeth her food from afar. She riseth also while it is yet night, and setteth forth provision for her household, and their portion for her maidens. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and maketh strong her arms. She perceiveth that her earnings are good: her lamp goeth not out by night. She putteth her hands to the distaff, and her hands hold the spindle. She stretcheth out her hand to the poor; yea, she putteth forth her hands to the needy. She is not afraid of the snow for her household; for all her household are clothed with scarlet. She maketh for herself coverings of tapestry; her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen garments and selleth them; and delivereth girdles unto the merchant. Strength and majesty are her clothing; and she laugheth at the time to come. She openeth her mouth with wisdom; and the law of loving kindness is on her tongue. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her happy; her husband also, and he praiseth her, saying, Many daughters have done worthily, but thou excellest them all. Favor is false, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her works praise her in the gates.

It will be noted that the chapter is arranged alphabetically, the first verse beginning with the first letter of the Hebrew alphabet. Certain authorities believe that the recitation of the chapter has a

mystic significance—the husband symbolizing the people of Israel and the wife, Queen Sabbath.[32]

Kiddush, Feast and Song

The meal is preceded by the Friday night Kiddush ceremony which is a biblical requirement. Through the Kiddush, the Sabbath is officially "remembered." Thus it complies with the verse: Remember the Sabbath day, to keep it holy.[33] The Sabbath is, therefore, "remembered" both at its arrival by the Kiddush and at its departure by the Habdalah [34] (q.v.).

Following is the Kiddush, recited in the home on Friday night, before the beginning of the meal, over a cup of wine or two loaves of "Hallah":

> And it was evening and it was morning—the sixth day. And the heaven and the earth were finished and all their host. And on the seventh day God had finished his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and he hallowed it, because he rested thereon from all his work which God had created and made.
>
> (*on wine*)
>
> Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.
>
> (*on bread*)
>
> Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.
>
> Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments and hast taken pleasure in us, and in love and favor hast given us thy holy Sabbath as an inheritance, a memorial of the creation—that day being also the first of the holy convocations, in remembrance of the departure from Egypt. For thou hast chosen us and sanctified us above all nations, and in love and favor hast given us thy holy Sabbath as an inheritance. Blessed art thou, O Lord, who hallowest the Sabbath.

It will be observed that the second paragraph of the Friday night Kiddush begins with a reference to Israel's sanctification through God's commandments, while in the Kiddush of other holidays it begins with a reference to the Chosen People of Israel.

There are two reasons for this variance. One is that the Sabbath is always fixed on the seventh day, while the other holidays keep changing according to the calendar rules which were established by the Jewish courts. Hence, "Chosen People" refers to the authority vested in the courts of Israel. The other reason is that the Sabbath had been given to Israel long before they were chosen as God's people on Mount Sinai. It is for this reason too that, in the concluding blessing of the Sabbath Kiddush—which also differs from that in the Kiddush of other holidays—there is no reference to Israel, but to the Sabbath.[35]

In the Kiddush of holidays, an additional blessing is recited, which is not included in the Friday night Kiddush.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה.

> Blessed art thou, O Lord our God, King of the universe, who hast kept us in life, and hast preserved us, and enabled us to reach this season.

The blessing which is recited in the Kiddush of holidays other than the Sabbath is omitted in the Kiddush of the Sabbath, because the latter occurs every seventh day and it is an established custom to recite the holiday blessing at intervals of not less than thirty days.[36]

The table is covered with a linen cloth. The two Sabbath "Hallah" loaves are placed on the table and covered with a smaller cloth. The candles in their candlesticks also grace the table. The "Hallah" loaves are covered for the recitation of the Kiddush. In most communities, the table remains covered throughout the entire Sabbath.[37]

The male head of the family takes a half pint cup, which has been thoroughly cleansed inside and out, and fills it with wine. Special care must be taken to see that the cup used for the Kiddush is not a damaged one. He then lifts the cup with his right hand (without

the aid of his left hand) and holds it before him as he recites the Kiddush. Afterward, he drinks of the wine, taking a full sip, and distributes the rest to the other members of the family. This done, he proceeds to wash his hands, saying:

> Blessed art thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and given us command concerning the washing of the hands.

After the hands have been washed and dried, he stands at the head of the table and utters the following blessing over the Sabbath loaves:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

> Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

Then commences the regular meal. According to some authorities, the ceremony of washing the hands is permissible before the Kiddush, so that the meal can be started without interruption immediately afterward.[38]

If the Kiddush is recited over a cup of wine, then the blessing over the "Hallah" is recited when breaking the "Hallah" or Sabbath bread (q.v.). During the blessing, whether it is recited as a part of the Kiddush or afterward, it is customary to raise the two loaves and return them to the table before breaking the bread.

The wine over which the Kiddush is recited should be pure, wholesome and fragrant; and should have been kept covered until used.[39] After the Kiddush, no further blessing is required over wine consumed during the course of the meal.[40]

If one has no wine, the Kiddush may be recited over beer or any other beverage.[41] But the accepted custom is, in case one has no wine or does not care for it, to wash the hands first, and then recite the Kiddush over the two "Hallah" loaves.[42]

In the case of a person who has only enough money to provide wine for the Friday night Kiddush, food for the Sabbath meal, or wine for the morning Kiddush, his choice should be wine for the

Friday night Kiddush.[43] But if it is bread that is actually needed, then by all means the money should be spent for the bread instead of the wine.[44]

If, after the Kiddush is recited, the wine is accidentally spilled before it is tasted, the cup should be refilled and then only the blessing and not the entire Kiddush need be repeated.[45]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

Blessed art thou, O Lord our God, King of the universe,
who createst the fruit of the vine.

Both men and women are required to recite the Kiddush. Although the accepted rule is that women are exempt from observing positive commandments which have a fixed time, they nevertheless have to observe the Kiddush because the Sabbath also carries with it a negative commandment (i.e., not to work on the Sabbath), and women, as well as men, must observe all negative laws. They are therefore included in the positive law: To remember the Sabbath by sanctifying it.[46] The custom, however, is for the male head of the family to recite the Kiddush for the entire group; but women also may perform this duty. Minors may recite the Kiddush for themselves, but not for anybody else in the household.[47]

From the time it becomes dark until the Kiddush is recited, no one is permitted to eat or drink anything—not even a sip of water or wine. If the Sabbath meal was begun while it was yet light, it should be concluded after dark, so that the rule which requires three meals on the Sabbath may be observed.[48]

The Kiddush should be recited in the room where the meal will be served. If the Kiddush is recited with the previous knowledge that the meal will be served in another room within the same house, it does not have to be repeated in the other room. But if the Kiddush is recited in one room and it is afterward decided to have the meal elsewhere, it must be repeated in the room where the meal is to be served, provided no food has been eaten in the first room.[49]

The Kiddush—including the blessing over the wine—may be recited for the benefit of people who do not know how to recite the Kiddush, even though the person who intones the Kiddush will not

later participate in the meal. A person who serves in this manner, and who expects to repeat the Kiddush later for himself, should not taste of the wine after the first recitation.

The Kiddush may also be recited for others after one has already recited it for oneself, and regardless of the fact that one will not later partake of the other's meal. The explanation is that this commandment is universal in character for all Israelites, and every Israelite is responsible for the moral conduct of every other Israelite. It is quite proper to help others sanctify the Sabbath, especially when these others, for some good reason, are not in a position to do so themselves.[50]

If a person happens accidentally to overhear another reciting the Kiddush, the former thus fulfills his own religious duty and need not recite it himself, providing, however, that it is his intention thereby to fulfill his duty concerning the Kiddush and also that the person reciting it is aware of his listener's presence.[51]

The Kiddush should be recited in the same room where the Sabbath candles are placed. If, however, the candles are accidentally extinguished or burn out more quickly than usual, it is permissible to recite the Kiddush and to have the meal in another room or in the courtyard.[52]

The evening is the proper time to recite the Kiddush. If, for any reason, the Kiddush was not recited at this time, it may be chanted at any time during the night or the following day. In this event, the first paragraph is omitted, since it relates to the completion of the creation of the world, which was accomplished on Friday afternoon.[53]

The Talmudic authorities urged the people to observe the Kiddush on the Sabbath. One Talmudic saying states that he who carefully observes the Kiddush will eventually be rewarded with plenty—especially with wine.[54]

The sanctification of the Sabbath, according to rabbinic interpretation, occurs only through the blessings of the Kiddush and the verse, "Ye shall keep the Sabbath therefore, for it is holy unto you," refers to the Friday night Kiddush.[55]

The Kiddush signifies for the Jew, the importance of the Sabbath —to remember it, and to keep it holy.[56]

In connection with the first Sabbath, the Rabbis say, no "work" is mentioned, nor "evening and day." This implies that the Sabbath

day is one long day from evening to evening, a sanctified day for the people of Israel. It may be compared to a precious vessel that a parent owns, and wishes only his faithful son to have possession of it. So with the Sabbath; God wished to give His day of rest to none but the people of Israel. It is for this reason that the Sabbath was given to Israel long before the Torah was given to them. God kept the Sabbath and sanctified it, and the people of Israel should follow this Divine pattern. He who recites the Kiddush on Friday nights, especially over wine, will be blessed by God with many years in this world, and with spiritual bliss in the world to come.[57]

God blessed the Sabbath and made it holy; thus the matchless Sabbath has no partner. All the other days of the week go in pairs: the first and second; the third and fourth; the fifth and sixth. But the Sabbath stands by itself. When it complained to God that it had no partner, God answered the Sabbath that the people of Israel would be its match. This is the force of the verse: Remember the Sabbath day, to keep it holy.[58]

Fasting is not permitted on Fridays or on Saturdays, except when the Day of Atonement occurs on a Saturday. For this reason, when the Jews in Jerusalem, during the Temple Days, established public fast days, they did not, out of respect for the Sabbath, fast on Fridays or on the Sabbath proper.[59] The only exception to this rule is for the person who cannot have more than one meal a day; for if he should eat on Friday morning or at noon, he would be unable to eat Friday night. He is therefore permitted to fast on Friday.[60]

According to the law, a regular meal may be had on Friday as on any other day. However, should the omission of one meal not cause extreme discomfort, it is preferable to forgo it, especially late in the afternoon. It is likewise prohibited to have a feast-like meal on Fridays other than the one in the evening. Religious ceremonies which require feasting, should, if possible, be postponed for another day. In the case of the circumcision ceremony or in that of redeeming the first-born, it is permitted to have a feast on Friday. It is advisable, though, in such cases, to have the meal early in the morning, so that it should not interfere with the Friday night feast.[61]

The strict law prescribes three regular meals for the Sabbath: one on Friday evening; another at noon on the Sabbath day, after the morning services; and the third late in the afternoon, before

nightfall. A basis for this law is found in the Scriptures where, in connection with the Manna on the Sabbath, the expression, "eat today" is found three times.[62]

Although for one reason or another, a person may be unable to eat a full meal on Friday evening, his table should nevertheless be laid out as for a feast.[63]

At each of the three Sabbath meals, there should be two loaves of "Hallah" on the table, over which the benediction is recited. During the benediction, which is usually pronounced by the male head of the family, the two loaves are raised and returned to the table before the bread is broken or cut.

The benediction follows:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

> Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

The customary use of two loaves also has its origin in that portion of the Scriptures which speaks of the Manna, where the expression "twice as much bread" is mentioned in connection with the Friday's Manna.[64]

Bread or "Hallah" is the most essential food in each of the three Sabbath meals, but a good supply of meats and fish and various other dishes are also provided especially for the Sabbath—all depending upon one's financial condition. After the benediction, "Hallah" must be eaten, the minimum being about the size of an olive.[65]

Up to the time when the meal is started, the two "Hallah" loaves are kept covered with a cloth made especially for that purpose. One explanation for this custom is that the loaves remain covered while the Kiddush is being recited over the wine, so that they may not be shamefully ignored by reason of the fact that the Kiddush is not being recited over *them*. A second explanation is that the loaves are covered before the meal starts in remembrance of the Manna which was covered by the dew. According to the second explanation, the loaves of "Hallah" remain covered even when the Kiddush is being recited over them.[66]

During the benediction pronounced over the loaves of "Hallah," a knife is passed over them, but they are not cut until the benediction in completed. This gesture is also in remembrance of the Manna, and indicates that the two loaves are being kept intact until the very end of the ceremony.[67]

At the completion of the benediction, the person who pronounced it takes up the two loaves, and marks with the knife the one he is going to cut or break. As a rule, he breaks a piece large enough to last throughout the entire meal, showing thereby his love for the Sabbath.

The person who breaks the bread tastes it first and then distributes pieces to other members of the family and their guests. Some families provide two loaves of "Hallah" for each member of the household. Where this is done, each may taste of his own "Hallah" as soon as the benediction is completed.[68]

There is also a prevalent custom of raising the two loaves of "Hallah" each time the name of God is mentioned during the benediction. In this connection it is well to remember that women also should observe this custom.[69]

The custom of eating fish on Friday night is a very old one. The Talmud mentions some Rabbis who prepared fish for the Sabbath.[70] There is an ancient legend of a Talmudic authority of the second century of the common era, Rabbi Yehuda, the Prince, who passed away on a Friday whose funeral was delayed until the people had prepared fish for the Sabbath.[71]

Some people do not use salt for the Friday night meal, because in the days of the Temple, salt symbolized protection from suffering and evil, and on the Sabbath there is no need for such protection, as the Sabbath itself protects Israel. There is another explanation of this custom: since the husband fulfills his marital obligation to his wife on Friday night, the Rabbis have suggested that the people use more garlic and less salt.[72]

Another custom that is universal in Israel, is the singing of special songs, known as Zemirot, during the Sabbath meals. The favorite songs are chanted Friday night.[73]

Singing at the table was a regular feature in ancient Jewish life. The Mishnah states expressly that this practice was discontinued only as a mark of mourning for the abolition of the Sanhedrin.[74]

This ancient custom, however, received powerful impetus from the spread of the Cabala and belief in the visits of heavenly, spiritual guests on the Sabbath. Thus, to favorite compilations or collections of songs, were added special songs for the Sabbath, one for each of the three Sabbath meals. The group chosen for chanting at the close of the Sabbath served to prolong its duration, and to escort the departing Queen Sabbath with song and cheer (q.v.).

The most wide-spread melodies for the "Zemirot" are those short phrases introduced—when three or more adult males are present—into the chanting of grace after meals. They are South German in origin, and recall many of the snatches of tune woven into the fabric of the Passover home-service. Even when other "Zemirot" melodies are not sung, the psalm preceding grace is always chanted.

When the whole collection of "Zemirot" is used, phrases are not intoned with definite melodies but are read in a kind of cantillation; but where a selection is made, the most frequent air is a German melody employed either with the "Yom Zeh le-Yisrael" of Isaac Luria or with the anonymous "Zur mir-Shello Akalnu."

Hasidim effect the chanting of both the "Zemirot" and "Songs without Words," with melodic but meaningless sounds. These cantillations of the Hasidim, to be sure, are not restricted to the Sabbath table. They aim to express the joy of the spirit upon all occasions.

The Sephardic tunes for the "Zemirot" are much more colorful than those of the German or Polish Jews. Sephardic tradition is particularly rich in melodies for the conclusion of the Sabbath.

ZEMIROT *

Lord of all worlds, all time comprehending,
King of all kings, their puny might transcending,
Gladly we tell of Thy wonders ne'er ending,
Striving Thy holy name to magnify.

In the grey dawn we rise to adore Thee,
In the dark night for help we all implore Thee;
Angel and man, Creator, fall before Thee,
Beast in the field and bird above the sky.

* Translation by Herbert Loewe, *Medieval Hebrew Minstrelsy*, London, 1926.

Great are Thy works, o'er time Thou prevailest;
Raising the meek, the tyrant Thou assailest.
Aeons must fail—but Thou never failest—
Aeons too short Thy strength to glorify.

Glory and strength are Thine, O defend us!
We are Thy flock, see, raging lions rend us!
Long is our exile, redeem and befriend us,
Chosen from all, Thy name to sanctify.

Turn again, Lord, to our temple adorèd.
There shall our souls exult, once more restorèd:
There shall our songs again rise to Thee outpourèd.
Salem shall echo our Voices raised on high.

Come, friends, for daily bread
Now bless our Rock, our Lord;
He will feed as He hath fed,
He will feed as He hath fed,
According to His word.

Come, friends, in grateful strains
Give thanks and bless ye our Lord!
Rock, Whose store our life sustains!
Whose sure bounty still remains
According to His word.

Thy bounty mankind feeds,
Thy flock, O Pastor, guiding;
Thine the bread that we have eaten,
Thy rich grace our drink did sweeten,
All our wants providing,
For all our daily needs,
Father, e'er abiding,
Let us praise thy name again,
Let us sing with loud refrain
"None holy like our King."

To God our voice we raise
In songs of jubilation,
For the land of His bestowing,
Land with milk and honey flowing,
He gave our ancient nation.
His food our hunger stays;
His grace our soul's salvation.
Strong above us mortals frail
God's sure mercies shall prevail
His truth shall watch our ways.

Have mercy on Thy flock,
On Zion desolated;
Zion, once Thy glory's throne,
There Thy presence dwelt alone,
Our splendour, now abated.
O Thou eternal Rock,
For Thee our hearts have waited;
Our life's breath, Messiah, speed,
Wandering exiles home to lead,
Born of David's stock.

Our hearts, now mute, shall sing
New songs, before unspoken,
When we see with marvelling eyes
Salem's throngs once more arise
To build her ramparts broken.
Loud let your voices ring!
In pledge and grateful token
Raise your cups, His grace confessing!
Raise your cups, accept His blessing,
Israel's God and King.

Who duly keeps Sabbath, who welcomes the Bride,
Who truly protects her, God's Law for his guide,
A guerdon—as Abram's—his faith shall provide:
So each, in your tents, 'neath your banners abide.

Who yearn for Ariel rebuilded once more,
Take Sabbath in joy from the Torah's rich store,
Come, lovers of God, let us praise and adore
Our God Who gave rest to His people of yore.

O seek Him, ye children of Abram His friend,
Be glad Sabbath's frontiers and bounds to defend,
Too late is her coming, too soon is her end,
This day of God's making: let gladness ascend!

God's Law gave us Sabbath—His Law be obeyed—
A bride 'mid her maids in fair samite arrayed;
The pure are her heirs, they proclaim—as 'tis said—
"God rested and blessed all His works He had made."

All holy her night and all holy her day:
Then come, sons of Jacob, your King's word obey;
Rejoice o'er your flagons, with feasting be gay,
All Israel united to rest and to pray.

Who know Thee, who guard Sabbath's twofold behest,
O grant them Thy mercy, O shorten their quest
For Salem rebuilt; in Thy light be they blest,
By Thy streams of delight bring them safely to rest.

Nor sowing nor reaping their Sabbath profanes;
They rest and they feast thrice with grateful refrains:
Their goodness a sevenfold radiance remains,
Their stronghold the Lord Who eternally reigns.

Thy word make us pure as the sky, Thy pure veil!
O let Thy grace guide us as herds in the dale,
Reposing at ease, while the moonbeams grow pale,
On meads by still streams whose cool waters ne'er fail!

O light of gladness, O light of gladness,
Peace unto Israel,
Sabbath day of bliss, weave thy magic spell,
Weave thy magic spell.

All they who guard thee, all they who guard thee,
With raisèd cup do tell,
Tell of six days toil, earth from chaos raised
Builded firm and well.

Blue skies and green fields, blue skies and green fields,
Ocean's unceasing tide.
Glorious hosts of heaven, beaming far and wide,
Beaming far and wide.

Mighty whales and dragons fierce, mighty whales and dragons fierce,
Then man, to tame their pride :
God's hand formed them all, sure His works abide,
Sure His works abide.

He spake to Israel, He spake to Israel,
Chosen for this behest,
"Till night's stars shine bright guard My Sabbath blest,
Guard My Sabbath blest."

O day delightful, O day delightful,
Day which our God loved best,
God Himself on thee from His toil did rest,
From His toil did rest.

Ye faint and wearied, ye faint and wearied,
Sabbath soon make you strong!
Call on God, to Him strength and might belong,
Strength and might belong:

Sing loud His praises, sing loud His praises,
Sing mid the Angel throng,
Then go, eat in peace, He hath heard your song,
He hath heard your song.

Twin loaves and good cheer, twin loaves and good cheer,
Goblets of ruby wine,
Bid thy guests sing loud, praise His gifts divine,
Praise His gifts divine:

His grace will bless thee, His grace will bless thee,
True Sabbath bliss be thine
Soon to greet our King, sprung from David's line,
Sprung from David's line.

How sweet thy precious gift of rest
Queen Sabbath, cherished far and wide!
Let us speed in thy quest,
Haste, we'll greet our pure bride
Decked in splendid robes to meet her.
To our homes the lamp shall be her sure guide.
Labour o'er, we will greet her,
Labour o'er, we will greet her.

Cease your toil, at home in peace abide.
Let's rejoice to-day with viands fairest
Set in choice array, with morsels rarest,
Fat capons, quails and fish,
Each upon a lordly dish.

Each Friday busy housewives all
Bake dainties for the Sabbath fare.
Ere the evening shades fall;
Plumpest fowls, deft, they prepare;
Crispest pie and sweetest pasty,
Spicèd hippocras to drink and wines rare,
Morsels rich, comfits tasty,
Morsels rich, comfits tasty,
Thrice the poor our Sabbath feasts shall share.
Let's rejoice to-day with viands fairest
Set in choice array, with morsels rarest,
Fat capons, quails and fish,
Each upon a lordly dish.

Gain Jacob's heritage divine,
From sorrow set thy spirit free
And redemption be thine;
Rich or poor though thou be
Keep thy Sabbath God ordainèd.
Mid his chosen folk He sure will bless thee.
Six days' toil not disdainèd,
Six days' toil not disdainèd,
Take thy Sabbath rest in joyous glee,
Let's rejoice to-day with viands fairest
Set in choice array, with morsels rarest,
Fat capons, quails and fish,
Each upon a lordly dish.

From week-day needs thou shalt refrain,
O Merchant, pondering o'er thy schemes;
Soft thoughts be thy gain,
Daughter's bridal thy dreams;
Teach thy son our ancient glory;
(Israel's minstrel-king shall chaunt him sweet themes)
Israel's wanderings thy story,
Israel's wanderings thy story,

Till thy boy with emulation gleams,
Let's rejoice to-day with viands fairest
Set in choice array, with morsels rarest,
Fat capons, quails and fish,
Each upon a lordly dish.

Tread softly, woo the Sabbath's calm,
Queen Sabbath, happiness her name;
Yield to slumber's rare balm
—So His Law heals thy frame—
For her rest my soul is pining,
Sweet repose I seek, engirt with love's flame,
Mid white lilies reclining;
Mid white lilies reclining;
Lads and lassies, Sabbath peace acclaim!
Let's rejoice to-day with viands fairest
Set in choice array, with morsels rarest,
Fat capons, quails and fish,
Each upon a lordly dish.

True vision of Paradise to be,
Thrice welcome, restful Sabbath day,
All whose hearts beat for thee,
Time unending shall play,
Earth's sore travail never heeding,
Save us ere we perish in the dense fray,
Our redemption soon speeding,
Our redemption soon speeding,
Then will tears and sighings fade away.
Let's rejoice to-day with viands fairest
Set in choice array, with morsels rarest,
Fat capons, quails and fish,
Each upon a lordly dish.

Fair thou art, fair thou art, yea, comely with delight,
Joy in sorrow's darkest night,
See, thy table decked in white,
Decked since yestere'en,
Decked since yestere'en.

Eve till eve, eve till eve our gladsome hearts beat fast;
Lovers' time is come at last,
Joy to Jews and glad repast,
Longed for rest we glean,
Longed for rest we glean.

Thy sweet gifts, thy sweet gifts in gratitude we take,
Best of cheer for friendship's sake,
Ruby wine for hearts that ache,
Draughts of merriment,
Draughts of merriment.

Praise, aye, bless, praise, aye bless Him for this holy day;
If thou hast no wine then say,
"On our bread Thy grace we pray"
With thy lot content,
With thy lot content.

Stay thy hand, stay thy hand from weekday task begun;
Heavy toil or light, both shun,
Praise thy Lord, thy work is done,
Sanctify this day,
Sanctify this day.

Whoso keep, whoso keep Sabbath pardon sure will gain;
He shall see in Shiloh's fane
His redeemer glorious reign,
Gifts before him lay!
Gifts before him lay!

Ensigns twain, ensigns twain your Sabbath rest foretell;
On this day no Manna fell,
Sambatyon abates his swell,
Nature rests with you,
Nature rests with you.

Come, O come, come from six days' toiling, come to rest,
Come, in linen garments dressed,
Silks and satins, don your best,
Robes of varied hue,
Robes of varied hue.

Greet your Queen, greet your Queen, say "Linger not, 'tis night,
See thy table gleaming white,
See thy candles' cheering light,
Rise and shine forth,
Rise and shine forth.

"God's own grace, God's own grace above thy temples shone
When of yore His work was done,
When by might of word alone
He ruled from South to North,
He ruled from South to North.

"Light He gave, light, His precious gift on all He shed,
O'er the peaks the swift beams sped;
By man's sin defiled they fled,
'Light, be hid!' He said,
'Light, be hid!' He said.

"Thou didst plead, thou didst plead, He pardon did accord;
With thy waning light He stored,
For the pure who keep His word,
Wine and Manna bread,
Wine and Manna bread.

"Wine and bread, wine and bread recall each week thy plea;
Whoso keep and honour thee
From affliction shall be free,
Shall in Eden dwell,
Shall in Eden dwell.

"Thy three feasts, thy three feasts our humblest seer foretold
In one mystic verse of old,
Three commandments did enfold,
Wov'n in magic spell,
Wov'n in magic spell;

"So thy love, so thy thrice-encircling love doth bring
Peace to us who, grateful, sing,
From all trouble sheltering,
From the world's fierce strife,
From the world's fierce strife.

"Friday's eve, Friday's eve brings blessings in thy train;
Sabbath nights with hope sustain
Sons who now set forth again
For the week's hard life,
For the week's hard life.

"Ere we part, ere we part Habdalah's cup they raise,
Thee to speed with songs of praise,
One last pledge to cheer your ways
'Soon may Phineas come!'
'Soon may Phineas come!'

"So go forth, so with them go forth in regal state—
Queens to do thy bidding wait,
Kings upon thy path prostrate—
Quit thy loving home,
Quit thy loving home."

Day and night, day and night God send His sheltering grace,
Homeward lead His wandering race;
Levites, in their ancient place,
David's psalms on high,
David's psalms on high,

Twofold praise, twofold praise shall sing, for lambs twofold;
Long may watchful eyes behold
Those He called in days of old
Apple of His eye,
Apple of His eye.

Who dare sing, who dare sing her fame that all excels?
Peace throughout her kingdom dwells,
Peace o'er twice one thousand ells,
Hers a double part,
Hers a double part.

Lord on high, Lord on high thy servant weak sustain:
May his words thine ear attain,
May his song acceptance gain,
Sung in humble heart,
Sung in humble heart.

Grant him bread, grant him bread each day of rest to eat:
Ease his cares, his need complete;
Free from want, his bread is sweet
As a King's rich fare,
As a King's rich fare.

Thus in faith, thus in faith he sees the Manna fall,
Hears our Shepherd's clarion call
"Bread from heaven, sure food for all,
Each man take his share!
Each man take his share!"

Sabbath, day of holiness,
O deign thy faithful folk to bless,
Who with raisèd cup confess
Thy rule and banish care away;
Though their purse be void, yet to greet this day
Not in sorrow, glad they borrow—
The Rock they trust in love their debt will pay.

Meat and fish and dainties fine
With flagons rich of oldest wine;
Whoso thus each Sabbath dine
In the guerdon of the saint may share—
Joseph his name—Lo, his Sabbath fare
To eyes dazèd, sore amazèd,
Revealed a priceless pearl, beyond compare.

If thy table be duly spread
Then shall God's own angel his blessing shed,
"Blest each week be thy Sabbath bread
And thy loved ones ever free from pain"
Malice and spite, conquered, say "Amen"
By love charmed, thy foes, disarmed,
Now sing thy praises loud in glad refrain.

Precepts three are the mother's care,
Of the Torah chosen to be her share:
Hers to kindle the lamps in pair
Hers the Challah rite of the Temple days,
Hers to teach her girls to walk in modest ways;
Then, rewarded for trust well guarded,
She sees her nurslings thrive to sing her praise.

Sabbath, Crown of creation, wrought
By His hand, of all things first in thought!
Thanked be He Who our fathers brought
On the Sabbath day to receive His Law,
"Take my rich prize that mortal eye ne'er saw;
While earth stands shall countless bands
Of Jacob's sons ever guard this pearl without flaw."

When thy hopes in despair lie crushed,
When the breath has sped, when the blood has gushed,
When thy soul's glad songs are hushed,
Comes the Sabbath bearing her blest release.
Sabbath! Thou didst bid the Manna cease;
Ne'er rejected, e'er protected,
Our sires did'st feed with hidden corn's increase.

Marah's bane His gifts did cure
By doctrines sweet, by water pure.
For all time shall His laws endure
With warnings girt, as a slender hair
—Marvellous to tell—mighty peaks shall bear.
Those who keep His Laws, shall reap
Unending Sabbath bliss that knows no care.

God in love this day decreed
A sign twixt Him and Israel's seed.
Then, ye doubters, in faith give heed;
That the Sabbath God did choose in love,
Ebbing tide of Sambatyon shall prove;
Sabbath rest calmed floods attest,
So peaceful streams the scorning heart shall move.

The tumult ends and the shouting dies
What time my strains of music rise.
Minstrels vie for the laurel prize;
My numbers gentle as dewdrops flow.
In the path of song 'tis my lot to go,
My life's burden; spare my guerdon,
My crown of song, my own, in joy and woe.

GRACE

The meal is concluded with the reciting of Grace which, unlike that of weekdays, begins with the following Psalm: [75]

> *A Song of Degrees.*—When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

The Psalm chanted on the Sabbath differs from the one sung on weekdays,[76] because the latter deals with the destruction of Jerusalem and the Temple. As sorrowing is prohibited on the Sabbath, the chapter referring to the return of the exiles is substituted.[77]

Another paragraph, containing special references to resting on the Sabbath, is inserted in the middle of the Grace:

> Be pleased, O Lord our God, to fortify us by thy commandments, and especially by the commandment of the seventh day, this great and holy Sabbath, since this day is great and holy before thee, that we may rest and repose thereon in love in accordance with the precept of thy will. In thy favor, O Lord our God, grant us such repose that there be no trouble, grief or lamenting on the day of our rest. Let us, O Lord our God, behold the consolation of Zion thy city, and the rebuilding of Jerusalem thy holy city, for thou art the Lord of salvation and of consolation.

Toward the end of the Grace, the following prayer is also inserted:

> May the All-merciful let us inherit the day which shall be wholly a Sabbath and rest in the life everlasting.

In the prayer which follows the above, there is a change in the reading of one word. Instead of "Magdil" it is read "Migdol." This variation is due to the Biblical verse having two readings.[78]

In many communities in Israel, when a son is born to a family, a special meal is prepared for the first Friday night after his birth, and refreshments, including cooked beans, are served to guests. Some serve these beans on Sabbath morning. The occasion is known as "Shalom Zakar," which signifies "Peace to the male born," and derives from an ancient Jewish belief that, when a boy is born he brings peace to the earth. The serving of beans on such an occasion also stems from the tradition that before birth, the newly born baby knew the whole Torah, but completely forgot it at birth. The beans indicate mourning for the child's vanished, prenatal knowledge of the Torah.[79]

In some communities, men organize study groups, and, after supper on Friday nights—especially in the Winter—they go to the Synagogues and study the Bible, the Talmud, Codes, or cognate rabbinic literature.

4

SATURDAY—THE SABBATH DAY

Sabbath Morning Services

THE Sabbath morning services begin somewhat later than the weekday services, because it is customary to arise a little later on Sabbath morning. It is considered praiseworthy to sleep longer on the Sabbath, the added rest providing one of the manifold joys of the Sabbath. A tradition interprets the Hebrew term, Sabbath, which contains three Hebrew letters, to represent the expression:

שֵׁנָה בְּשַׁבָּת תַּעֲנוּג

Sleeping on the Sabbath is a pleasure.

Some Cabalists find a precedent for starting the Sabbath morning services late. They hold that, at the services in the Temple in Jerusalem, the Sabbath morning sacrifice took place later than the weekday morning offerings.[1]

One is not permitted to eat before the morning services on the Sabbath. But some people drink a glass of tea or other light beverage before they go to the Synagogue.

The Sabbath morning is spent mainly in prayer at services in the Synagogues. These services are an outstanding characteristic of the Jewish Sabbath and all Jewish holidays, which differ, in this respect,

from non-Jewish holidays. Isaiah had this difference in mind when he said: [2] "Thou hast gotten Thee honour with the nations; Thou art honoured unto the farthest ends of the earth. Lord, in trouble have they sought Thee, silently they poured out a prayer when Thy chastening was upon them." [3-4]

In the order given, the following Psalms are added, in honor of the Sabbath, to the beginning of the morning services: 19, 34, 90, 91, 135, 136, 33, 92 and 93. Of these the most important are Psalms 136 and 92.

O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.
O give thanks unto the God of gods: for his lovingkindness endureth for ever.
O give thanks unto the Lord of lords: for his lovingkindness endureth for ever.
To him who alone doeth great marvels: for his lovingkindness endureth for ever.
To him that by understanding made the heavens: for his lovingkindness endureth for ever.
To him that spread forth the earth above the waters: for his lovingkindness endureth for ever.
To him that made great lights: for his lovingkindness endureth for ever.
The sun to rule by day: for his lovingkindness endureth for ever.
The moon and stars to rule by night: for his lovingkindness endureth for ever.
To him that smote the Egyptians in their first-born: for his lovingkindness endureth for ever.
And brought out Israel from among them: for his lovingkindness endureth for ever.
With a strong hand, and with a stretched out arm: for his lovingkindness endureth for ever.
To him who parted the Red Sea in sunder: for his lovingkindness endureth for ever.
And made Israel to pass through the midst of it: for his lovingkindness endureth for ever.
But overthrew Pharaoh and his host in the Red Sea: for his lovingkindness endureth for ever.

To him who led his people through the wilderness: for his lovingkindness endureth for ever.
To him who smote great kings: for his lovingkindness endureth for ever.
And slew mighty kings: for his lovingkindness endureth for ever.
Sihon king of the Amorites: for his lovingkindness endureth for ever.
And Og king of Bashan: for his lovingkindness endureth for ever.
And gave their land for an heritage: for his lovingkindness endureth for ever.
Even an heritage under Israel his servant: for his lovingkindness endureth for ever.
Who remembered us in our low estate: for his lovingkindness endureth for ever.
And hath released us from our adversaries: for his lovingkindness endureth for ever.
He giveth food to all flesh: for his lovingkindness endureth for ever.
O give thanks unto the God of heaven: for his lovingkindness endureth for ever.

A Psalm, a Song for the Sabbath Day. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to declare thy lovingkindness in the morning, and thy faithfulness every night, with an instrument of ten strings and with a harp, with thoughtful music upon the lyre. For thou, O Lord, hast made me rejoice through thy work: I will exult in the work of thy hands. How great are thy works, O Lord: thy thoughts are very deep. A brutish man knoweth it not, neither doth a fool understand this: when the wicked sprang up as the grass, and all the workers of iniquity flourished, it was that they might be destroyed forever. But thou, O Lord, art on high for evermore. For, lo, thine enemies, O Lord, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn hast thou exalted, like that of the wild-ox: I am anointed with fresh oil. Mine eye also hath seen my desire on mine enemies; mine ears have heard my desire of them that rose up against me, doers of evil. The

> righteous shall spring up like a palm-tree; he shall grow tall like a cedar in Lebanon. Planted in the house of the Lord, they shall blossom in the courts of our God. They shall still shoot forth in old age; they shall be full of sap and green: to declare that the Lord is upright: he is my rock, and there is no unrighteousness in him.

It will be noted that Psalm 136 speaks of God's greatness, of His creation of the world, and of His guiding the people of Israel throughout their history.

Psalm 92, which begins with, "A Psalm, a Song, for the Sabbath Day," expresses the hope that the wicked be destroyed and that the righteous flourish.

The next important addition to the Sabbath morning services is the expression of the new soul which every Jew is said to possess during the Sabbath:

> The breath of every living being shall bless thy name, O Lord our God, and the spirit of all flesh shall continually glorify and exalt thy memorial, O our King; from everlasting to everlasting thou art God; and beside thee we have no King who redeemeth and saveth, setteth free and delivereth, who supporteth and hath mercy in all times of trouble and distress; yea, we have no King but thee.
>
> He is God of the first and of the last, the God of all creatures, the Lord of all generations, who is extolled with many praises, and guideth his world with lovingkindness and his creatures with tender mercies. The Lord slumbereth not, nor sleepeth; he arouseth the sleepers and awakeneth the slumberers; he maketh the dumb to speak, loseth the bound, supporteth the falling, and raiseth up the bowed.
>
> To thee alone we give thanks. Though our mouths were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended firmament; though our eyes shone with light like the sun and the moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one

thousandth or one ten thousandth part of the bounties which thou hast bestowed upon our fathers and upon us. Thou didst redeem us from Egypt, O Lord our God, and didst release us from the house of bondage; during famine thou didst feed us, and didst sustain us in plenty; from the sword thou didst rescue us, from pestilence thou didst save us, and from sore and lasting diseases thou didst deliver us. Hitherto thy tender mercies have helped us, and thy lovingkindnesses have not left us: forsake us not, O Lord our God, forever. Therefore the limbs which thou hast spread forth upon us, and the spirit and breath which thou hast breathed into our nostrils, and the tongue which thou hast set in our mouths, lo, they shall thank, bless, praise, glorify, extol, reverence, hallow and assign kingship to thy name, O our King. For every mouth shall give thanks unto thee, and every tongue shall swear unto thee; every knee shall bow to thee, and whatsoever is lofty shall prostrate itself before thee; all hearts shall fear thee, and all the inward parts and reins shall sing unto thy name, according to the word that is written, All my bones shall say, Lord, who is like unto thee? Thou deliverest the poor from him that is stronger than he, the poor and the needy from him that robbeth him. Who is like unto thee, who is equal to thee, who can be compared unto thee, O God, great, mighty, and awful, most high God, Possessor of heaven and earth? We will praise, laud and glorify thee, and we will bless thy holy name, as it is said (A Psalm of David), Bless the Lord, O my soul; and all that is within me, bless His holy name.

This prayer speaks of the favors which God bestows upon man who is incapable of expressing his gratefulness for all that God performs in his behalf. The people of Israel, however, recognize the many things which God has given them throughout the centuries—particularly during their exodus from Egypt.

The next important difference in the Sabbath morning prayers comes in the "Shemona Esre." Not all the eighteen benedictions are recited; only the first three and last three are read. Several paragraphs, having special reference to the sanctity of the Sabbath, are substituted for the benedictions omitted:

Moses rejoiced in the gift of his portion, for thou didst call him a faithful servant: a diadem of glory didst thou place upon his head, when he stood before thee upon Mount Sinai; and in his hand he brought down the two tables of stone, upon which the observance of the Sabbath was prescribed, and thus it is written in thy Law:

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

And thou didst not give it, O Lord our God, unto the nations of other lands, nor didst thou, O our King, make it the heritage of worshipers of idols, nor do the uncircumcised dwell in its rest; but unto thy people Israel thou didst give it in love, unto the seed of Jacob whom thou didst choose. The people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.—Exodus xxxi. 16, 17.

Various explanations are given for the reference, in the first paragraph, to the "Joy of Moses." Some authorities believe that, when Moses beheld the slavery of the Jews in Egypt, he asked Pharaoh to give them one day of rest. Pharaoh then permitted the Jews to cease work on the seventh day of the week. Later, when they were commanded to observe the Sabbath as a day of holiness, Moses rejoiced that the Sabbath had become identical with the day he had originally chosen as the day of rest. According to another tradition, Moses was instrumental in notifying the people of Israel of the gift which God

was going to give them, and he officially announced that they were to receive that gift from God.[5] Another version is that Moses is mentioned in the Sabbath morning "Shemona Esre," because the Torah was handed down to Moses on a Sabbath morning. Hence, it is fitting to refer to that on Sabbath morning.[6]

The group of Sabbath prayers in the morning "Shemona Esre" ends with blessing the sanctity of the Sabbath. The similar benediction, which is read on other holidays but omitted in the Sabbath prayers, contains a reference to the sanctification of Israel. The difference between the two prayers is that the holidays are to a certain extent sanctified by the people of Israel, since the Jewish courts have the authority to set the date of the new month, thereby fixing the dates of the holidays. Therefore, both the holiness of Israel and the holidays are mentioned. But the Sabbath does not rely upon the decision of the courts; hence, the reference to Israel is omitted.[7]

When the Cantor repeats the "Shemona Esre," the "Kedusha," or prayer concerning God's holiness, is recited, paragraph by paragraph, after the third benediction:

> *Reader.*—We will sanctify thy name in the world even as they sanctify it in the highest heavens, as it is written by the hand of thy prophet:
>
> And they called one unto the other and said,
>
> *Cong.*—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.
>
> *Reader.*—Then with a noise of great rushing, mighty and strong, they make their voices heard, and, upraising themselves towards the Seraphim, they exclaim over against them, Blessed—
>
> *Cong.*—Blessed be the glory of the Lord from his place.
>
> *Reader*—From thy place shine forth, O our King, and reign over us, for we wait for thee. When wilt thou reign in Zion? Speedily, even in our days, do thou dwell there, and for ever. Mayest thou be magnified and sanctified in the midst of Jerusalem thy city throughout all generations and to all eternity. O let our eyes behold thy kingdom, according to the word that was spoken in the songs of thy might by David, thy righteous anointed:
>
> *Cong.*—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

The Reading of the Torah

The entire Pentateuch is divided into portions or "Sidras," one of which is read every Saturday morning. These Sidras are calculated to cover a one-year cycle—another Sidra each week, beginning with the first Sabbath after the Sukkoth holiday and ending on Simhat Torah of the following year. During some of the Spring and Summer Sabbaths, two portions are combined and read on the one Sabbath. This is done in order to complete on time the reading of the entire Pentateuch. The number of Sabbaths in Jewish calendar years varies because of differences in Lunar and Solar calculations. Consequently, adjustment is required. To learn if one Sidra or two are to be read on a specific Sabbath, it is necessary to consult regularly the Jewish calendar (or Luah as it is known) for the current year.

According to an ancient tradition, the practice of reading the Sidra on Saturday morning is ascribed to Moses, who introduced it into Jewish life. A later tradition attributes the custom to God, who said unto Israel: "When you come into the Synagogues and other houses of worship, and read from the Torah and the Prophets, I consider you as if you had declared me King in the world." [8]

While the Torah is being taken out from the Ark, the following beautiful, Cabalistic prayer in Aramaic is recited:

> Blessed be the name of the Sovereign of the universe. Blessed be thy crown and thy abiding-place. Let thy favor rest with thy people Israel for ever: show them the redemption of thy right hand in thy holy temple. Vouchsafe unto us the benign gift of thy light, and in mercy accept our supplications. May it be thy will to prolong our life in well-being. Let me also be numbered among the righteous, so that thou mayest be merciful unto me, and have me in thy keeping, with all that belong to me and to thy people Israel. Thou art he that feedeth and sustaineth all; thou art he that ruleth over all; thou art he that ruleth over kings, for dominion is thine. I am the servant of the Holy One, blessed be he, before whom and before whose glorious Law I prostrate myself at all times: not in man do I put my trust, nor upon any angel do I

rely, but upon the God of heaven, who is the God of truth, and whose Law is truth, and whose prophets are prophets of truth, and who aboundeth in deeds of goodness and truth. In him I put my trust, and unto his holy and glorious name I utter praises. May it be thy will to open my heart unto thy Law, and to fulfil the wishes of my heart and of the hearts of all thy people Israel for good, for life, and for peace.

The essence of this prayer is that God is the source of life and infinite abundance; that He, upon whom we rely, is Truth; and that the Torah and the Prophets are symbols of that Truth.

The prayer is followed by recitation of the "Shema":

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד.
אֶחָד אֱלֹהֵינוּ גָדוֹל אֲדוֹנֵינוּ קָדוֹשׁ שְׁמוֹ.
גַדְלוּ לַיְיָ אִתִי וּנְרוֹמְמָה שְׁמוֹ יַחְדָו.

Reader and Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader and Cong.—One is our God; great is our Lord; holy is his name.

Reader.—Magnify the Lord with me, and let us exalt his name together.

The "Shema" is chanted before the Sidra of the week is read because the former must be read on weekday mornings at a fixed time. Reading it at any other time is regarded as tantamount to omission of this particular duty.

People generally rise early on weekdays, and thus are able to read the Shema on time. But on Saturdays and holidays, when sleeping a little longer is considered a meritorious deed since it adds to the full enjoyment of the day, the specific time for reading the Shema would be missed. The Rabbis, therefore, introduced the public reading of the Shema in the Synagogues, before the reading of the Sidra of the week.[9]

On Sabbath morning, a number of men selected from the Congregation are called before the Torah. Those so honored recite in turn

a blessing over the Torah. After each blessing, an official reader reads from the Torah at least three verses for every person summoned. Not fewer than seven persons may be chosen, but there may be more. The first person called should be a Kohen; the second, a Levi; and the third is generally the Rabbi or any other important member of the Congregation, an Israelite, as are all the others who follow.

The blessing recited by the person standing before the Torah should be uttered in a clear, audible voice. The blessing follows:

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד

Bless ye the Lord who is to be blessed.
Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The response of the congregation is repeated, and the blessing continued:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ, בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

When the reader has finished, the person for whom the verses have been read recites a second blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵינוּ, בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

If the wife or daughter of a man honored with a call before the Torah happens to have given birth to a girl during the week, the infant is named on the Sabbath morning. A male child, however, receives his given name during the circumcision ceremony.

If the life of a chosen person has been endangered, or if he has recovered from a serious illness, he recites, after the final blessing, the following benediction:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת שֶׁגְּמָלַנִי כָּל טוֹב.

Blessed art thou, O Lord our God, King of the universe, who vouchsafest benefits unto the undeserving, who hast also vouchsafed all good unto me.

And the Congregation responds:

מִי שֶׁגְּמָלְךָ כָּל־טוֹב הוּא יִגְמָלְךָ כָּל־טוֹב סֶלָה.

He who hath vouchsafed all good unto thee, may he vouchsafe all good unto thee for ever.

The person called up to the Torah does not leave the "Bimah" until the person following him has started the second benediction. After the seventh person has been called, and the entire portion of the week has been completed, the eighth person, known as the Maftir, is called. The Maftir starts with the blessing which the other seven have already recited:

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד

Bless ye, the Lord who is to be blessed.

Cong.—Blessed be the Lord, who is to be blessed for ever and ever.

The Maftir continues with the blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ, בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed art thou, O Lord our God, King of the universe, who hast chosen us from all peoples, and hast given us thy Law. Blessed art thou, O Lord, who givest the Law.

Then the reader, or sometimes—in the case of a Bar Mitzvah or confirmation—the Maftir himself, reads a few verses, not fewer than three, from the end of the portion of the week. After that, the Maftir recites the second benediction, the same as all the others before him.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת
וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵינוּ, בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed art thou, O Lord our God, King of the universe, who hast given us the Law of truth, and hast planted everlasting life in our midst. Blessed art thou, O Lord, who givest the Law.

In the case of a Bar Mitzvah, the father of the boy steps upon the platform and says:

בָּרוּךְ שֶׁפְּטָרַנִי מֵעֲנָשׁוֹ שֶׁל זֶה.

Blessed be he who hath freed me from the responsibility for this child.

The purpose of this statement is to make an official declaration to the public that, henceforth, the parents are no longer morally responsible for their son's behavior. The Bar Mitzvah, who is now of age, thirteen years and a day old, is now himself accountable for his conduct.

The Torah is then lifted up and the Congregation recites:

וְזֹאת הַתּוֹרָה אֲשֶׁר שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל עַל פִּי יְיָ בְּיַד מֹשֶׁה.

> And this is the Law which Moses set before the children of Israel, according to the commandment of the Lord by the hand of Moses.

This declaration is followed by reading the Prophets from twenty-one verses which correspond to the theme occurring in the Pentateuchal portion of the week. It will be observed that this is equal to the minimum number of verses that could possibly be chanted by the "Ba'al Kore" from the Torah proper for the seven persons called by name to recite the blessing, since not fewer than three verses are chanted for each person.

Not all the communities read the same portion from the Prophets. The Sephardim or Spanish Jews, differ in this from the German and Polish Jews. They also differ on the number of verses to be read. Similarly, on certain Sabbaths of the year, the usual portion of the Prophets is replaced with a special part more suited to the particular occasion for which the change is made as, for instance, when Rosh Hodesh, or the first of the month, occurs on the Sabbath. It is, therefore, advisable, especially for the Bar Mitzvah, who is a beginner, in order to avoid later embarrassment, to consult in advance, a Luah or a Bible, with regard to all these matters.

Before the reading of the Prophets, which is done in the case of a Bar Mitzvah by the youth himself, the Maftir chants these benedictions:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים וְרָצָה בְּדִבְרֵיהֶם הַנֶּאֱמָרִים בֶּאֱמֶת.

בָּרוּךְ אַתָּה יְיָ הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק.

Blessed art thou, O Lord our God, King of the universe, who hast chosen good prophets, and hast found pleasure in their words which were spoken in truth. Blessed art thou, O Lord, who hast chosen the Law, and Moses thy servant, and Israel thy people, and prophets of truth and righteousness.

After the reading, the Maftir concludes with the following blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם צוּר כָּל הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם שֶׁכָּל דְּבָרָיו אֱמֶת וָצֶדֶק.

נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם, כִּי אֵל מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה, בָּרוּךְ אַתָּה יְיָ הָאֵל הַנֶּאֱמָן בְּכָל דְּבָרָיו.

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נֶפֶשׁ תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ, בָּרוּךְ אַתָּה יְיָ מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ.

שַׂמְּחֵנוּ יְיָ אֱלֹהֵינוּ בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ עַל כִּסְאוֹ לֹא יֵשֵׁב זָר וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת כְּבוֹדוֹ, כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לוֹ שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד, בָּרוּךְ אַתָּה יְיָ מָגֵן דָּוִד.

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ לִקְדוּשָׁה וְלִמְנוּחָה לְכָבוֹד וּלְתִפְאָרֶת.

עַל הַכֹּל יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יִתְבָּרַךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד, בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת.

Blessed art thou, O Lord our God, King of the universe, Rock of all worlds, righteous through all generations, O faithful God, who sayest and doest, who speakest and fulfillest, all whose words are truth and righteousness. Faithful art thou, O Lord our God, and faithful are thy words, and not one of thy words shall return void, for thou art a faithful and merciful God and King. Blessed art thou, O Lord, God who art faithful in all thy words.

Have mercy upon Zion, for it is the home of our life, and save her that is grieved in spirit speedily, even in our days. Blessed art thou, O Lord, who makest Zion joyful through her children.

Gladden us, O Lord our God, with Elijah the prophet, thy servant, and with the kingdom of the house of David, thine anointed. Soon may he come and rejoice our hearts. Suffer not a stranger to sit upon his throne, nor let others any longer inherit his glory; for by thy holy name thou didst swear unto him, that his light should not be quenched for ever. Blessed art thou, O Lord, the Shield of David.

For the Law, for the divine service, for the prophets, and for this Sabbath day, which thou, O Lord our God, hast given us for holiness and for rest, for honor and for glory.

For all these we thank and bless thee, O Lord our God, blessed be thy name by the mouth of every living being continually and for ever. Blessed art thou, O Lord, who sanctifiest the Sabbath.

It might be mentioned here that, in Eastern Europe, the Bar Mitzvah delivers a discourse, in the Synagogue or at home, on the Talmud or Jewish laws. In Western European countries and in America, however, the boy's talk deals with general moral principles. He promises that he will continue living a Jewish life; declares that he is proud he is a Jew; and expresses gratitude to his parents for all they have done for him, and for having reared him as an ardent Israelite.

The Rabbis have emphasized the importance of the reading of the Torah and the Prophets on Sabbath morning in the Synagogue by stating that the verse: "Even the days that were fashioned, when as yet there was *none* of them," [10] should read ". . . when as yet there

was *one* of them" (this refers to the Sabbath). God said to Israel, "I have told you, it is true, 'This Book of Laws shall not depart out of thy mouth.' " [11]

Even though one may have to work six days a week, the Sabbath must be a day for studying the Torah. This is the basis of the rabbinic edict that every one must go on Sabbath morning to the Synagogue, where the Torah and the Prophets are read; then home to enjoy the Sabbath physically by eating and drinking, in accordance with the verse: "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God hath already accepted thy works." [12]

In a number of communities, Jewish weddings generally take place on Friday noon. The celebration continues on the Sabbath and throughout the following week. It is a community affair in which the entire congregation participates.

The bridegroom is called up to the Torah on the Sabbath preceding the wedding ceremony. As he leaves the "Bimah" or platform, the Congregation, especially the women, shower him with candy, beans, and the like, symbolizing thereby their hope that his life will be as sweet and fruitful. On this occasion, he is accompanied to the Synagogue by relatives and leading members of the community.

On the Sabbath morning following the day of the marriage ceremony, the bridegroom is again accompanied to the Synagogue by relatives and members of the community. On the same Sabbath morning, the bride, too, is escorted to the Synagogue by her mother and intimate friends, to be officially received into the Congregation.

This custom is based on an ancient tradition that King Solomon had provided in the Temple special places for bridegrooms. On the Sabbath mornings, when the people gathered at the Temple, they would go to these places and greet, as well as bless, the bridegrooms.[13]

The Four Special Sabbaths

On four Sabbaths of the year, the regular, weekly portion read from the Torah in the Synagogue is supplemented by the reading of an additional portion.

Two of these special Sabbaths precede the Feast of Purim and the other two follow it. These four special Sabbaths are known as: 1. Shabbath Shekalim; 2. Shabbath Zakor; 3. Shabbath Parah; 4.

Shabbath Ha-Hodesh. They occur every year in the order given, and are named after the particular portions for the week which are read on these respective Sabbaths (q.v.).

The first of these special Sabbaths, known as "Shabbath Shekalim" is the Sabbath immediately preceding the first of Adar. But if the first of Adar occurs on a Saturday, then Shabbath Shekalim in that particular year, is on the first of Adar. The special portion read on this Sabbath, is taken from Exodus 30, 11–16, and contains the commandment of the half-shekel offering. A Rabbinic tradition tells of messengers that were sent by a Jerusalem central court to urge the Jewish people everywhere to bring or send their half-shekel offerings.[32] This accounts for the practice of reading, at the beginning of the month of Adar, the portion dealing with the half-shekel.

Two scrolls of the Torah are used on this special Sabbath; one for the regular weekly portion and one for the special portion. Seven people are called up to the regular portion, and the eighth, or the Maftir, reads the Shekalim portion. When Shabbath Shekalim occurs on the first of Adar, three scrolls of the Torah are used. Then only six persons are called up to the first scroll in which the weekly portion is read; the seventh person is called up to the second scroll for the reading of the portion of Rosh Hodesh Shabbath; [33] and the eighth, or the Maftir, reads from the third scroll, the portion of Shabbath Shekalim.

The second of these special Sabbaths known as "Shabbath Zakor" always occurs on the Sabbath preceding the Feast of Purim. It is known as "Zakor" (remember) because, on that Sabbath, the special portion read by the Maftir begins with the Hebrew word: "Zakor," [34] and contains the order to blot out the remembrance of Amalek. That portion is read on the Sabbath preceding Purim, because of the similarity of the two events, since the Purim celebration commemorates the deliverance of the Jewish people from Haman, the Amalekite.

On Shabbath Zakor, two scrolls of the Torah are used in the Synagogues. In the first scroll, the regular weekly portion is read, with seven persons called up. The Maftir reads from the second scroll, the supplementary portion, for the second of the four special Sabbaths.

The reading of the Zakor portion, on Shabbath Zakor, is considered by the Rabbis as a biblical requirement. People living in villages or other isolated places are required to make a special effort

to go, for that particular Sabbath, to places where public services are held, so that they may participate in the reading of the "Zakor" portion.[35]

The third of these special Sabbaths is known as Shabbath Parah. It occurs either on the last Sabbath in the month of Adar, or on the Sabbath next preceding. It is known as "Parah" (Red Heifer) because on that Sabbath, the special portion read by the Maftir deals with the regulations concerning the Red Heifer.[36] The portion is read on the special Sabbath, before the arrival of the month Nisan, in order to commemorate the practice, in the Temple period, of purifying the unclean, by sprinkling them with the "Me Niddah" (water of separation), so that they might be in a legal position to bring the Passover sacrifice, known as "Paschal Lamb."

On this special Sabbath, as on the others, two scrolls of the Torah are used. In the first scroll, the regular portion of the week, is read, with seven persons called up to the Torah. The Maftir reads from the second scroll the supplementary portion relating to the third of the Special Sabbaths.

The fourth, Special Sabbath, known as "Shabbath ha-Hodesh" occurs on the Sabbath immediately preceding the first day of the month of Nisan. But if the first of Nisan is on a Saturday, then Shabbath ha-Hodesh in that particular year is on the first of Nisan. It is known as Shabbath ha-Hodesh because, on that Sabbath, the special portion read by the Maftir begins with the Hebrew term "Ha-Hodesh," [37] and deals with the command to celebrate the Passover, or the feast of Unleavened Bread (Hag-Ha-Mazot).

When this special Sabbath falls on the first of Nisan, three scrolls of the Torah are used. Then only six persons are called up to the first scroll in which the weekly portion is read; the seventh is called up to the second scroll, in which the portion of Rosh Hodesh Shabbath is read; [38] and the eighth, or the Maftir, reads from the third scroll the portion designated for Shabbath Ha-Hodesh.

When Shabbath Ha-Hodesh falls on the last Sabbath of the month of Adar, two scrolls are read; one for the regular weekly portion and one for the special portion. Seven persons are called up to the scroll for the weekly portion and the Maftir reads the Ha-Hodesh portion.[39]

The morning services for these four, special Sabbaths contain special songs and prayers, known as "Yozerot."

The Musaf—Additional Service

Two interesting Aramaic prayers, which were instituted in Babylonia in behalf of the scholars and the various members of the rabbinical academies, and also in behalf of the members of the Congregation, inaugurate the Musaf services which follow the reading from the Prophets:

> May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with, nor neglect any of the words of the Law, be vouchsafed unto the teachers and rabbins of the holy community, who are in the land of Israel, and in the land of Babylon, and in all the lands of our dispersion; unto the heads of the academies, the chiefs of the captivity, the heads of the colleges, and the judges in the gates; unto all their disciples, unto all the disciples of their disciples, and unto all who occupy themselves with the study of the Law. May the King of the universe bless them, prolong their lives, increase their days, and add to their years, and may they be saved and delivered from every trouble and mishap. May the Lord of heaven be their help at all times and seasons; and let us say, Amen.
>
> May salvation from heaven, with grace, lovingkindness, mercy, long life, ample sustenance, heavenly aid, health of body, a higher enlightenment, and a living and abiding offspring, that will not break with nor neglect any of the words of the Law, be vouchsafed unto all this holy congregation, great and small, children and women. May the King of the universe bless you, prolong your lives, increase your days and add to your years, and may you be saved and delivered from every trouble and mishap. May the Lord of heaven be your help at all times and seasons; and let us say, Amen.

The third prayer (in Hebrew), like the second Aramaic prayer, is recited in behalf of the Congregation and the financial supporters of the Synagogue. Consequently the second and third prayers are recited only at services in the Synagogue. When praying at home on

the Sabbath, the second and third are not recited. The prayer follows:

> May he who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters, and all that belong to them; those also who unite to form Synagogues for prayer, and those who enter therein to pray; those who give the lamps for lighting, and wine for Kiddush and Habdalah, bread to the wayfarers, and charity to the poor, and all such as occupy themselves in faithfulness with the wants of the congregation. May the Holy One, blessed be he, give them their recompense; may he remove from them all sickness, heal all their body, forgive all their iniquity, and send blessing and prosperity upon all the work of their hands, as well as upon all Israel, their brethren; and let us say, Amen.

On the Sabbath preceding Rosh Hodesh, the first day of the Jewish month, the Congregation blesses the new month by reciting, while standing, the following prayer:

> May it be thy will, O Lord our God and God of our fathers, to renew unto us this coming month for good and for blessing.
>
> O grant us long life, a life of peace, of good, of blessing, of sustenance, of bodily vigor, a life marked by the fear of Heaven and the dread of sin, a life free from shame and reproach, a life of prosperity and honor, a life in which the love of the Law and the fear of Heaven shall cleave to us, a life in which the desires of our heart shall be fulfilled for good. Amen. (Selah.)
>
> *Reader.*—He who wrought miracles for our fathers, and redeemed them from slavery unto freedom, may he speedily redeem us, and gather our exiles from the four corners of the earth, even all Israel united in fellowship; and let us say, Amen.
>
> The New Moon of (*naming the month*) will be on (*naming the day or days*). May it come to us and to all Israel for good.

Cong. and Reader.—May the Holy One, blessed be he, renew it unto us and unto all his people, the house of Israel, for life and peace, for gladness and joy, for salvation and consolation; and let us say, Amen.

On the Sabbath preceding the anniversary of the death of one's parents or other near relatives, a prayer in memory of the departed is recited in the Synagogue.

The Sabbath is considered an appropriate day to pray for the rest of departed souls, because of a tradition that the dead also rest on the Sabbath, and do not go through any ordeals on that day.[14]

The following prayer, which is for the repose of the dead who died a martyr's death, is recited by the public:

May the Father of mercies, who dwelleth on high in his mighty compassion, remember those loving, upright and blameless ones, the holy congregations, who laid down their lives for the sanctification of the divine name, who were lovely and pleasant in their lives, and in their death were not divided; swifter than eagles, stronger than lions to do the will of their Master and the desire of their Rock. May our God remember them for good with the other righteous of the world, and avenge the blood of his servants which hath been shed; as it is written in the Law of Moses, the man of God, Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will make atonement for his land and for his people. And by the hands of thy servants, the prophets, it is written saying, I will cleanse their blood that I have not yet cleansed: for the Lord dwelleth in Zion. And in the Holy Writings it is said, Wherefore should the nations say, Where is their God? Let there be made known among the nations in our sight the revenging of the blood of thy servants which hath been shed. And it is said, For he that maketh inquisition for blood remembereth them; he forgetteth not the cry of the humble. And it is further said, He judgeth among the nations; the land is full of corpses: he smiteth the head over a wide land. He drinketh of the brook in the way: therefore shall he lift up the head.

The second "Shemona Esre," known as the "Musaf Shemona Esre," like those of the evening and morning prayers, begins and ends with the three respective blessings recited during the week day prayers. Between these benedictions is inserted:

> Thou didst institute the Sabbath, and didst accept its offerings; thou didst command its special obligations with the order of its drink offerings. They that find delight in it shall inherit glory for everlasting; they that taste it are worthy of life; while such as love its teachings have chosen true greatness. Already from Sinai they were commanded concerning it; and thou hast also commanded us, O Lord our God, to bring thereon the additional offering of the Sabbath as is meet. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offering of this Sabbath day we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said:
>
> And on the Sabbath day two he-lambs of the first year, without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.
>
> They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.
>
> Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy

holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

When Rosh Hodesh occurs on the Sabbath, the following prayers are included in the services:

Thou didst form thy world from of old; thou hadst finished thy work on the seventh day; thou hast loved us and taken pleasure in us, hast exalted us above all tongues, hast sanctified us by thy commandments, hast brought us near, O our King unto thy service, and called us by thy great and holy name. Thou, O Lord our God, also gavest us in love Sabbaths for rest and New Moons for atonement. But because we sinned against thee, both we and our fathers, our city hath been laid waste, our sanctuary is desolate, our splendor hath gone into exile, and the glory hath been removed from the house of our life, so that we are not able to perform our obligations in thy chosen house, in that great and holy house which was called by thy name, because of the hand that hath been stretched out against thy sanctuary. May it be thy will, O Lord our God and God of our fathers, to lead us up in joy unto our land, and to plant us within our borders, where we will prepare unto thee the offerings that are obligatory for us, the continual offerings according to their order, and the additional offerings according to their enactment; and the additional offerings of this Sabbath day and of this New Moon we will prepare and offer up unto thee in love, according to the precept of thy will, as thou hast prescribed for us in thy Law through the hand of Moses thy servant, by the mouth of thy glory, as it is said: And on the Sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mingled with oil, and the drink offering thereof: this is the burnt offering of every Sabbath, beside the continual burnt offering and the drink offering thereof.

And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks and one ram, seven he-lambs of the first year without blemish. And their meal offering and their drink offerings as

hath been ordained, three tenth parts of an ephah for each bullock, and two tenth parts for the ram, and one tenth part for each lamb, with wine according to the drink offering thereof, and a he-goat wherewith to make atonement, and the two continual offerings according to their enactment.

They that keep the Sabbath and call it a delight shall rejoice in thy kingdom; the people that hallow the seventh day, even all of them shall be satiated and delighted with thy goodness, seeing that thou didst find pleasure in the seventh day, and didst hallow it; thou didst call it the desirable of days, in remembrance of the creation.

Our God and God of our fathers, accept our rest, and on this Sabbath day renew this New Moon unto us for good and for blessing, for joy and for gladness, for salvation and comfort, for sustenance and maintenance, for life and peace, for pardon of sin and forgiveness of iniquity (*during Leap Year:*—and for atonement of transgression); for thou hast chosen thy people Israel from among all nations, and hast made thy holy Sabbath known unto them, and hast appointed unto them statutes for the beginnings of the months. Blessed art thou, O Lord, who sanctifiest the Sabbath, Israel and the beginnings of the months.

When the Cantor repeats the Shemona Esre of Musaf, the Kedusha, or prayer concerning God's holiness, is recited, paragraph by paragraph, the Congregation responding:

Reader.—We will reverence and sanctify thee according to the mystic utterance of the holy Seraphim, who hallow thy name in the sanctuary, as it is written by the hand of thy prophet, And they called one unto the other and said,

Cong.—Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory.

Reader.—His glory filleth the universe: his ministering angels ask one another, Where is the place of his glory? Those over against them say, Blessed—

Cong.—Blessed be the glory of the Lord from his place.

Reader.—From his place may he turn in mercy and be gracious unto a people who, evening and morning, twice every day, proclaim with constancy the unity of his name, saying in love, Hear—

Cong.—Hear, O Israel: the Lord our God, the Lord is One.

Reader.—One is our God; he is our Father; he is our King; he is our Saviour; and he of his mercy will let us hear a second time, in the presence of all living (his promise), "To be to you for a God."

Cong.—"I am the Lord your God."

Reader.—And in thy Holy Words it is written, saying,

Cong.—The Lord shall reign for ever, thy God, O Zion, unto all generations. Praise ye the Lord.

The Shema is included in the Kedusha because, in the fifth century of the common era, the Babylonian Government prohibited the reading of the entire chapter containing the Shema. At that time, the rulers thought that the Shema was contrary to the Persian religion of Dualism. The Rabbis, therefore, introduced it into the Kedusha where government officials were not likely to detect it. Although the ban was later removed, the Shema remained in the Kedusha to commemorate that experience.[15]

When the Cantor concludes the Shemona Esre, the entire Congregation chants:

אֵין כֵּאלֹהֵינוּ — נוֹדֶה לְמַלְכֵּנוּ
אֵין כַּאדוֹנֵינוּ — נוֹדֶה לְמוֹשִׁיעֵנוּ
אֵין כְּמַלְכֵּנוּ — בָּרוּךְ אֱלֹהֵינוּ
אֵין כְּמוֹשִׁיעֵנוּ — בָּרוּךְ אֲדוֹנֵינוּ
מִי כֵאלֹהֵינוּ — בָּרוּךְ מַלְכֵּנוּ
מִי כַאדוֹנֵינוּ — בָּרוּךְ מוֹשִׁיעֵנוּ
מִי כְמַלְכֵּנוּ — אַתָּה הוּא אֱלֹהֵינוּ
מִי כְמוֹשִׁיעֵנוּ — אַתָּה הוּא אֲדוֹנֵינוּ
נוֹדֶה לֵאלֹהֵינוּ — אַתָּה הוּא מַלְכֵּנוּ
נוֹדֶה לַאדוֹנֵינוּ — אַתָּה הוּא מוֹשִׁיעֵנוּ

אַתָּה הוּא שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת קְטֹרֶת הַסַּמִּים.

There is none like our God: none like our Lord.
There is none like our King: none like our Savior.
Who is like our God: who is like our Lord?
Who is like our King: who is like our Savior?
We will give thanks unto our God: we will give thanks unto our Lord.
We will give thanks unto our King: we will give thanks unto our Savior?
Blessed be our God: blessed be our Lord.
Blessed be our King: blessed be our Savior.
Thou art our God: thou art our Lord.
Thou art our King: thou art our Savior.
Thou art he unto whom our fathers burnt incense of spices.

The Musaf services, like the Friday night services, are generally concluded with the singing of "Adon Olam." In some Congregations, however, these services are concluded by singing "Yigdol Elohim."

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח,
נִמְצָא וְאֵין עֵת אֶל מְצִיאוּתוֹ.

אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ,
נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ.

אֵין לוֹ דְּמוּת הַגּוּף וְאֵינוֹ גוּף
לֹא נַעֲרוֹךְ אֵלָיו קְדֻשָּׁתוֹ.

קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא,
רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ.

הִנּוֹ אֲדוֹן עוֹלָם לְכָל נוֹצָר,
יוֹרֶה גְּדֻלָּתוֹ וּמַלְכוּתוֹ.

שָׂפַע נְבוּאָתוֹ נָתָנוֹ,
אֶל אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ.

לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד,
נָבִיא וּמַבִּיט אֶת תְּמוּנָתוֹ.

תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל,
עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ.

לֹא יַחֲלִיף הָאֵל וְלֹא יָמִיר דָּתוֹ,
לְעוֹלָמִים לְזוּלָתוֹ.

צוֹפֶה וְיוֹדֵעַ סְתָרֵינוּ,
מַבִּיט לְסוֹף דָּבָר בְּקַדְמָתוֹ.

גּוֹמֵל לְאִישׁ חֶסֶד כְּמִפְעָלוֹ,
נוֹתֵן לְרָשָׁע רָע כִּרְשָׁעָתוֹ.

יִשְׁלַח לְקֵץ הַיָּמִין מְשִׁיחֵנוּ,
לִפְדוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ.

מֵתִים יְחַיֶּה אֵל בְּרוֹב חַסְדּוֹ,
בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ.

1. Magnified and praised be the living God: he is, and there is no limit in time unto his being.

2. He is One, and there is no unity like unto his unity; inconceivable is he, and unending is his unity.

3. He hath neither bodily form nor substance: we can compare nought unto him in his holiness.

4. He was before anything that hath been created—even the first: but his existence had no beginning.

5. Behold he is the Lord of the universe: to every creature he teacheth his greatness and his sovereignty.

6. The rich gift of his prophecy he gave unto the men of his choice, in whom he gloried.

7. There hath never yet arisen in Israel a prophet like unto Moses, one who hath beheld his similitude.

8. The Law of truth God gave unto his people by the hand of his prophet, who was faithful in his house.

9. God will not alter nor change his Law to everlasting for any other.

10. He watcheth and knoweth our secret thoughts: he beholdeth the end of a thing before it existeth.

11. He bestoweth lovingkindness upon a man according to his work; he giveth to the wicked evil according to his wickedness.

12. He will send our anointed at the end of days, to redeem them that wait for the end—his salvation.

13. In the abundance of his lovingkindness God will quicken the dead. Blessed for evermore be his glorious name.

The Sabbath Noon Meal (Zemirot)

As on Friday evening, the people returning from the Synagogues are greeted in a Sabbath spirit by those who remained at home. There is a clean cloth on the table, which is set for the meal; the two loaves of Hallah are neatly covered; and the wine and glasses are placed in readiness for the Kiddush. Lifting a cup of wine, the head of the house recites the Kiddush:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל אֶת־הַשַּׁבָּת. לַעֲשׂוֹת אֶת־הַשַּׁבָּת לְדֹרֹתָם
בְּרִית עוֹלָם בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הִוא לְעוֹלָם. כִּי־שֵׁשֶׁת
יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפַשׁ:

זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ: שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־
מְלַאכְתֶּךָ: וְיוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא־תַעֲשֶׂה כָל־
מְלָאכָה אַתָּה וּבִנְךָ וּבִתֶּךָ עַבְדְּךָ וַאֲמָתְךָ וּבְהֶמְתֶּךָ וְגֵרְךָ אֲשֶׁר
בִּשְׁעָרֶיךָ: כִּי שֵׁשֶׁת־יָמִים עָשָׂה יְיָ אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֶת־
הַיָּם וְאֶת־כָּל־אֲשֶׁר בָּם וַיָּנַח בַּיּוֹם הַשְּׁבִיעִי עַל־כֵּן בֵּרַךְ יְהוָה
אֶת־יוֹם הַשַּׁבָּת וַיְקַדְּשֵׁהוּ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן:

And the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for an everlasting covenant. It is a sign between me and the children of Israel for ever, that in six days the Lord made the heavens and the earth, and on the seventh day he rested, and ceased from his work.

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that is therein, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.

Blessed art thou, O Lord our God, King of the universe, who createst the fruit of the vine.

After the Kiddush, he washes his hands, recites the blessing over the "Hallah" loaves, and proceeds to break the bread. The blessing follows:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed art thou, O Lord our God, King of the universe, who bringest forth bread from the earth.

The other members of the household wash their hands before the Kiddush is recited, but they must not partake of anything until after the Kiddush and the breaking of the bread. The entire procedure is like that at the Friday evening meal.

Where there is no wine, beer or any other beverage (except water) may be used, and then the following benediction is substituted:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַכֹּל נִהְיֶה בִּדְבָרוֹ.

Blessed art thou, O Lord our God, King of the Universe by whose words all things exist.

If there is no beverage of any kind for the Kiddush, it may be recited over the "Hallahs" and then ended with the blessing:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed art thou, O Lord our God, King of the Universe, who bringest forth bread from the earth.[16]

Recitation of the Kiddush begins after the morning services; hence water and the like may be drunk before the morning services. But, beginning with the Musaf, one must not eat or drink anything until after the Kiddush. In short, all the regulations regarding the Friday evening Kiddush, apply also to the Sabbath-day Kiddush.[17]

ZEMIROT

During the Sabbath noon meal, "Zemirot" or songs are chanted—the most popular of which are:

Blessed be the Lord, who daily loadeth us with deliverance and redemption.

In His name we will rejoice continually; in His salvation we will raise our head on high.

For He is a strength to the poor, and a refuge to the needy.

The tribes of God are testimony to Israel: In all their affliction He was afflicted, in burdens and slavery.

On the sapphire pavement He showed them the light of love, and revealed himself to bring them forth from the pit and the depths.

For with the Lord is mercy, and with Him there is plenteous redemption.

How precious is His loving-kindness, protecting them in His shadow;
For their sake to Babylon (was) He sent
To bring down the fugitives; He counted Himself among them,
And made them also to be pitied by their captors,
For the Lord will not forsake His people, for His great Name's sake.

In Elam He set His throne to deliver His beloved,
To remove thence His rebels' strongholds;
From perishing by the sword He redeemed His servants.
He also exalteth the horn of His people, the praise of all His saints,
For though He cause grief, yet will He have compassion according to the multitude of His mercies.

When the he-goat waxed strong
And four notable ones came up against God's heights,
Thinking in their hearts to destroy His beloved,
Then, by His priests (the Maccabaeans) He overthrew those who rose against Him,
It is of the Lord's mercies that we are not consumed, for His compassions fail not.

I was delivered over to Edom, by the hands of my friends—my adversaries—
Who day by day fill their bellies with my delicates,
But my Help was with me, supporting my foundations
And deserted me not all the days of my life,
For the Lord casteth not off for ever.

When he comes from Edom, with garments dyed,
There will be His sacrifice in Bozrah and slaughter among the traitors
And their blood shall be sprinkled His garments to incarnadine;
By His great might shall He cut off the spirit of princes;
He stayeth His rough wind on the day of the East wind.

When Edom's Lord shall see this
He will think Bozrah shall be a refuge as Bezer,
Guarding alike angel and man,
Unwitting sinners and forward alike protected;
O love the Lord, all His saints, for the Lord keepeth troth.

The Rock will command His loving-kindness, so as to gather in His congregations,
That from the four winds they be gathered unto Him,
To make us lie at rest on the lofty Mount,
With us returning, the outcasts gathering in,
For "and He will bring back" it saith not, but "and He will come back and gather in."

Blessed be our God, who hath bestowed good on us,
According to His mercies and the multitude of His loving-kindnesses which He hath magnified unto us,
Thus and thus He addeth unto us,
To magnify His great mighty and awful name that is called upon us

Blessed be our God who created us for His honour
To praise Him, to extol Him, to recount His glory;
Over every nation is His loving-kindness great toward us
Therefore with all our soul and might
Let us proclaim His sovereignty and unity.

May He, whose is peace, set over us peace and blessing,
From the right hand and from the left hand, be there peace upon Israel,
May the All-merciful bless His folk with peace,
May they be worthy to see sons and grandsons busy in the Torah and in doing good; peace upon Israel,
O Counsellor, Mighty God, Father everlasting, Prince of Peace!

God on high be bless'd Who gives our soul repose,
When anguish mars our rest He healeth all our woes
To Zion sore distressed He his tender mercy shows,
"How long have ye oppressed?" He rebukes her raging foes.
Keep the day divine,
Sons and daughters mine,
For He will then accept you
As gifts before His shrine.

Time's eternal Lord, Whose chariot spans the spheres,
Pleasantness His word, King of all the years,
Gave us rest outpourèd; then drink the wine that cheers,
Bring thy dainties storèd, to feast with all thy peers.
Keep the day divine,
Sons and daughters mine,
For He will then accept you
As gifts before His shrine.

Blest band, whose twofold wage, God's promise shall assure;
A faithful heritage, for ever to endure.
Above the clouds that rage His throne abideth sure,
As doth the sun assuage so His gifts our rest secure.
Keep the day divine,
Sons and daughters mine,
For He will then accept you
As gifts before His shrine.

Stand ye fast and true, Sabbath's laws obey.
Her love will strengthen you, she will your love repay.
Your loyal duty do, 'tis your Maker's happy day.
He blessings doth renew, then this gift before Him lay,
Keep the day divine,
Sons and daughters mine,
For He will then accept you
As gifts before His shrine.

Day of pure delights, thee did our Lord acclaim,
Thrice happy be thy knights, thy guardians free from blame.
Their helmets gleam with lights, with a halo-crown of flame;
His Spirit from the heights comes to rest upon their name,
Keep the day divine,
Sons and daughters mine,
For He will then accept you
As gifts before His shrine.

Greet the Sabbath morn, mindful of the bride;
Exalted is her horn, a diadem of pride.
With joy your hearts adorn, aye, with Sabbath sanctified;
A new twin soul reborn comes to bless each Sabbath-tide,
Keep the day divine,
Sons and daughters mine,
For He will then accept you
As gifts before His shrine.

Day of holiness, Sabbath bridal queen,
O deign our homes to bless and leave a gift unseen!
The great thy sway confess, thou dost not disdain the mean,
Boys and girls fresh happiness, new rest, from labour glean,
Keep the day divine,
Sons and daughters mine,
For He will then accept you
As gifts before His shrine.

Crown of days, above all blest,
The Rock of Ages chose thee for His rest.

Six days are for toil created
But the seventh God has consecrated.
Do no labour! Thus He bade us;
In six days a world He made us.

Crown of days, above all blest,
The Rock of Ages chose thee for His rest.

First of all His feast renownèd,
Holy Sabbath day, with glory crownèd.
With our cup we speak thy blessing,
With twin loaves His grace confessing.

Crown of days, above all blest,
The Rock of Ages chose thee for His rest.

Eat thy fill, then drink thy pleasure,
For He granteth of His richest treasure:
Gifts to all His word believing,
To His faithful promise cleaving.

Crown of days, above all blest,
The Rock of Ages chose thee for His rest.

Lacking naught, give thanks abounding,
Satisfied, then let thy praise be sounding.
Love the Lord thy God Who loved thee.
From all nations He approved thee.

Crown of days, above all blest,
The Rock of Ages chose thee for His rest.

Hark, the heavens His praise are singing;
With His mercy, hark, the spheres are ringing!
Look, He wrought these works enduring,
True His word our weal assuring.

Crown of days, above all blest,
The Rock of Ages chose thee for His rest.

Fragrant thy memories, O sweet Sabbath day,
Fragrant as incense, never to fade away;
The wandering dove doth find her nest
In thee, the toilers cease their weary quest.

Deep in thy children's hearts enshrined lies thy fame.
Sires and sons faithful, linkèd, thy love proclaim,
Linkèd thy love proclaim.
Strong, in ne'er-waning might, He gravèd thy name;
Graved on twin tablets, still stands His sure behest.

The wandering dove doth find her nest
In thee, the toilers cease their weary quest.

Then to His covenant, abiding in stone,
"We will swear fealty" answered they all as one,
Answered they all as one.
"He is our Lord" they cried, "eternal His throne,"
Peace to all care-worn He granteth, His name be blest.

The wandering dove doth find her nest
In thee, the toilers cease their weary quest.

Once on Moriah's peak He bade His folk heed;
"Keep ye my Sabbaths, hallowed in word and deed,
Hallowèd in word and deed.
Sacred her precepts all, for you, for your seed,
Strengthen the feeble, comfort my folk oppressed."

The wandering dove doth find her nest
In thee, the toilers cease their weary quest.

We are Thy chosen flock, remember us still.
Long have we wandered, O soon Thine oath fulfil,
O soon Thine oath fulfil.
Thou who did'st calm the flood, preserve us from ill,
Safe in green pastures, safe by the brooks to rest.

The wandering dove doth find her nest
In thee, the toilers cease their weary quest.

If I keep Sabbath day, God safe will keep me,
From Him to me 'twas given, a sign for aye to be,
No toil, no traveller's staff my rest profaning,
All gain, all statecraft's thoughts and cares disdaining.
All cares disdaining,
His Law shall make me wise, His law of Liberty,
From Him to me 'twas given, a sign for aye to be.

Wearied and careworn, there let me always rest.
Thou did'st ordain this day my doubting sires to test.
Thy hand with twofold food each sixth day blest.
Lord, so for me each week my Sabbath food decree,
From Him to me 'twas given, a sign for aye to be.

Priests laid before Him bread of the Presence divine
Commanded in His Law, each Sabbath to deck His Shrine.
"This day thou shalt not fast—full joy be thine—
Save it be Kippur's fast to purge thine iniquity"
From Him to me 'twas given, a sign for aye to be.

O day renownèd, O day of my soul's delight!
For thee I quaff red wine, for thee my bread is white.
O shed thy rays of hope o'er sorrow's night,
Cheer my sad heart, thou day of sacred gaiety.
From Him to me 'twas given, a sign for aye to be.

He who profanes thee sells his dead soul in vain.
From greed, Lord, set me free, O purge me pure from stain,
And let my fourfold prayers acceptance gain,
Help me this day, Lord, to serve Thee in sincerity.
From Him to me 'twas given, a sign for aye to be.

Keep ye my Sabbath rest,
With rich draughts she feeds you;
From her soft sweet-flowing breast
To repose she leads you.
Though you beg her needs she will repay;
Richest dainties bring forth, be gay,
'Tis my Sabbath, keep ye holiday.

Labour's task is ended;
See, I send you my benison.
As brides twain, soft blended,
Singing sweetly in unison,
So my counsels sage attract your ear,
Scarlet silks shall be yours to wear,
Sabbath's holiday is here.
Though you beg her needs she will repay;
Richest dainties bring forth, be gay,
'Tis my Sabbath, keep ye holiday.

Esther's feast prepare ye,
To the mart haste, good cheer provide
Freely, nor forbear ye
Aught, to welcome this Sabbath-tide.
He who sells will fill your purse anew;
Come, buy sweetest wines of ruby hue,
Trust His promise, sure, to you.
Though you beg her needs she will repay;
Richest dainties bring forth, be gay,
'Tis my Sabbath, keep ye holiday.

Redemption swift is speeding,
Then Mine own ye once more shall be.
Hear My Sabbath pleading:
"Rest one night, ere ye pass, with me"
In My Presence shall your years be blessed,
Life's hid joy all to you confessed,
For life's secret is the Sabbath rest.
Though you beg her needs she will repay;
Richest dainties bring forth, be gay,
'Tis my Sabbath, keep ye holiday.

My bulwarks shattered,
Lord of Glory, rebuild again;
My exiles scattered
Lead in joy to their old domain.
Priests and levites there restored shall sing
Songs which exiled hearts at last shall bring,
A joyous welcome to their King.
Though you beg her needs she will repay;
Richest dainties bring forth, be gay,
'Tis my Sabbath, keep ye holiday.

He grants release to lad and lass:
As His eye's apple safe, they play.
Their innocence shall never pass:
Then take your ease this Sabbath day.

O seek in love my martyred shrine
And to mine eyes salvation show.
In Zion's vineyard plant her vine—
And hear my people's cry of woe.

On Bozrah's sin tread deep Thy press,
That Thy fair world be pure once more.
'Gainst Babel's full-grown wickedness
This day Thy safeguard I implore.

On desert hill Thy garden rear,
Make bloom the myrtle, fir and pine.
Teachers and taught—Thy saplings dear—
Nurture with streams of peace divine.

Our foemen rage in wrath and pride:
O turn their hearts, contrite, to Thee.
Then shall our mouths in song be wide,
Our tongues, with them in unity.

By wisdom crowned, in regal state
Let quest of wisdom be your goal.
As you each Sabbath consecrate
May Sabbath consecrate your soul.

Keep ye holy Sabbath rest before your God to-day,
Come, cry out with joyful shout, exulting in your play:
Pleasures mine, treasures fine, take with laughter gay.

Yet be ye mindful, God's command obey:
Day of rest, God hath blest Israel's Sabbath day.

Cease thy weary journey, stay and rest beside the road.
Toil is past, thy burden cast, for I will bear thy load:

Sweetmeats I bring thee, eat thy fill and say:
Day of rest, God hath blest Israel's Sabbath day.

Keep me safe and God will ever guard thee in His sight.
Thou, with all thy tender ones, shalt find in me delight.

Joyful, in chorus, raise the festive lay,
Day of rest, God hath blest Israel's Sabbath day.

Bring me finest dainties, bring me sweets and spices rare:
Crispest nuts and ripest fruit shall be our Sabbath fare.

Raisins and comfits, see their choice array,
Day of rest, God hath blest Israel's Sabbath day.

Set twin loaves beside thy cup, so He will bless thy bread.
Feast our guest and with thy best thrice let thy board be spread.

Praise Him Who fed thee, turn to Him and pray,
Day of rest, God hath blest Israel's Sabbath day.

The Zemirot of Friday night may also be chanted during the Sabbath noon meal. Similarly, the Grace recited after the Sabbath meal, is the same as that said on Friday evening.

Activities Forbidden on the Sabbath

Certain acts and kinds of work are prohibited on the Sabbath (q.v.). Before specific points are considered, however, it is desirable to read and understand the following biblical passages which contain the underlying principles regarding working on the Sabbath:

1. And the Heaven and the Earth were finished, and all the host of them. And on the seventh day God finished His work which He made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made.[18]

2. And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the Congregation came and told Moses. And he said unto them: "This is that which the Lord hath spoken: 'Tomorrow is a solemn rest, a holy Sabbath unto the Lord. Bake that which ye will bake, and seethe that which ye will seethe; and all that remaineth over, lay up for you to be kept until the morning." And they laid it up until the morning, as Moses bade; and it did not rot, neither was there any worm therein. And Moses said: "Eat that today for today is a Sabbath unto the Lord; today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, is the Sabbath, in it there shall be none." And it came to pass on the seventh day, that there went out some of the people to gather, and they found none. And the Lord said unto Moses: "How long refuse ye to keep My commandments and My laws? See that the Lord hath given you the Sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, and let no man go out of his place on the seventh day." So the people rested on the seventh day.[19]

3. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God; in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.[20]

4. Six days shall work be done, but on the seventh day there shall be to you a holy day; whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day.[21]

5. Observe the Sabbath day, to keep it holy, as the Lord thy God

commanded thee. Six days shalt thou labour, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God, on it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor thy cattle, nor thy stranger that is within thy gates; that thy man servant and thy maid servant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; Therefore the Lord thy God commanded thee to keep the Sabbath day.[22]

On the basis of the verse quoted in the last passage, "But the seventh day is a Sabbath unto the Lord thy God, in it thou shalt not do any manner of work," the Rabbis, according to an ancient tradition, have formulated the rule, that only those works performed in or around the Tabernacle are biblically called "work."

The Rabbis have thus enumerated thirty-nine principal types of works performed in or about the Tabernacle: 1. sowing; 2. ploughing; 3. reaping; 4. binding sheaves; 5. threshing; 6. winnowing; 7. cleansing crops; 8. grinding; 9. sifting; 10. kneading; 11. baking; 12. shearing wool; 13–15. washing or clipping wool; 16. spinning; 17. weaving; 18. making two loops; 19. weaving two threads; 20. separating two threads; 21. tying a knot; 22. loosening a knot; 23. sewing two stitches; 24. tearing in order to sew two stitches; 25. hunting a gazelle; 26–29. slaughtering or flaying or salting it or curing its skin; 30–31. scraping it or cutting it up; 32. writing two letters; 33. erasing in order to write two letters; 34. building; 35. pulling down; 36. putting out a fire; 37. lighting a fire; 38. striking with a hammer; 39. and taking out aught from one domain into another.[23]

All other types of prohibited works come, as a rule, under one or more of these categories of toil forbidden on the Sabbath. It is, however, permissible to start on Friday work, which may be completed, without human aid, during the Sabbath.[24]

The Torah definitely forbids the kindling of fire on the Sabbath: "Ye shall kindle no fire throughout your habitations upon the Sabbath day." [25] It is believed that, since this verse specifically interdicts the kindling of fire on the Sabbath, it does not proscribe this action on Friday afternoon, so that there will be light in the house throughout the Sabbath. This contradicts the interpretation of the verse by a

Jewish sect, the Karaites, that there should be no light at all in the house on the Sabbath.[26]

Persons who have wilfully transgressed the Sabbath by cooking on the day of rest may not at any time eat that cooked dish, although others may eat it Saturday evening after the Sabbath is over. The person or persons for whom the dish was expressly prepared, may also eat that food after the Sabbath is over, but only after the lapse of time equal to that required for the cooking.

If cooking was done on the Sabbath by mistake, the offender not being aware of the sinful act; or if—for some special reason—the Rabbi sanctioned the violation, the transgressor may also eat the food at the conclusion of the Sabbath on Saturday evening.

A dish cooked on the Sabbath, for a person who is dangerously ill, may not be eaten on the Sabbath by the person who prepared it, nor by any other person who is not dangerously ill. The same law applies to fruit plucked on the Sabbath from trees or from the ground for a person who is dangerously ill.[27]

Because of the principle of "Mukzah," i.e., that which is separated or set aside and not to be used on the Sabbath, a number of objects grouped into the following categories, must not be handled on the Sabbath:

1. Objects which are not clean. For example: an old lamp or candlestick.
2. Objects which were put away for the duration of the Sabbath.

   (a) Fruits which were attached to the ground when the Sabbath commenced, but became detached during the Sabbath, regardless of the fact that they may have fallen down by themselves, or may have been removed by a non-Jew or by a minor. In all such cases, fruits are not to be handled on the Sabbath, but may be used Saturday evening.

   (b) Vessels which are used for work done on week days—work which is forbidden on the Sabbath—must not be handled on the Sabbath.

   (c) Objects used in conjunction with religious ceremonies such as decorations for the Sukkoh, must not be handled on the Sabbath, after having been set aside for that purpose before the arrival of the Sabbath.

> An egg laid on the Sabbath may not be handled or used on the Sabbath. But it is permissible to cover the egg so that it will not be broken.[28]

In general it is the rule that those objects which are regarded as unfit to handle when the Sabbath begins, must not be touched at any time throughout its duration. It is permissible, however, to handle on the Sabbath day such objects as were regarded fit to handle at the commencement of the Sabbath.[28b]

Candles lighted for the Sabbath, although extinguished, may not be handled on the Sabbath. The same rule applies where oil is used in place of candles. The accepted custom is not to handle the candle sticks on the Sabbath, even after the lights have burnt out, regardless of the fact that the person kindling the lights may have expressed the intention of doing so. However, a non-Jew may handle them.[29]

The use of musical instruments, or other mechanical objects which produce sound, is forbidden on the Sabbath. While it is allowable to knock on a door with an object that has not been made specifically for that purpose, ringing a doorbell on the Sabbath is forbidden because the bell is used on other days of the week. When necessary, one person may call another by means of a chirping sound. Clocks may be wound on Fridays, even though they will subsequently ring on the Sabbath.[30]

Children are dutybound to obey and respect their parents. But should parents require their children to violate the Sabbath, the latter may disregard their parents and refuse to do so; for it is incumbent upon everyone to observe the Sabbath. This is implied in the verse: "Ye shall fear every man his mother and his father, and ye shall keep My Sabbaths." [30a] Hence children should not heed their parents when the latter request them to violate the Sabbath, as it is an institution which the parents themselves should revere.[31]

Persons who happen to be in a desert, or on a long journey in primitive regions where they cannot keep track of the days of the week and so do not know when the Sabbath arrives, should start counting six days from the day they lost track of time and on the seventh day, observe the Sabbath by reciting the Kiddush, Habdalah, and refraining from all work.[32]

Jewish tradition teaches that the people should not make fire on

the Sabbath, should not do any kind of work, should not go beyond the city limits, nor carry any objects from one territory to another. For "it is a sign between Me and the children of Israel forever." [33] The Holy One, blessed be He, said, "This Sabbath I have given to Israel, as a sign between Me and them, I have created the world in six days and have rested on the seventh day. They too, should work six days and rest on the seventh day—a day of blessing, holiness, and rest, for Me and them." The seventh day is, therefore, the chosen day of God, as the verse says, "And God blessed the seventh day and hallowed it." [34] This is interpreted to mean that God will forgive all the sins of those who observe the Sabbath.[35]

The Command to Rest

Who is commanded not to work on the Sabbath? The answer to this question is found in the biblical passage: "But the seventh day is a Sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." [36]

According to an old rabbinic interpretation, "son" and "daughter" include even minors; for children too, are commanded to observe the Sabbath.[37]

Regarding the employment of non-Jews by a Jew, Maimonides says that it is prohibited to ask a non-Jew to perform any work on the Sabbath, although the non-Jew is not commanded to observe the Sabbath. Even if the request is made before the arrival of the Sabbath, and the work need not be finished nor used until after the Sabbath, it is rabbinically forbidden to make a non-Jew work on the Sabbath. This might tend to minimize the Sabbath in the eyes of the Jew, and he may be tempted to do the work himself on the Sabbath.

If a non-Jew has performed unbidden work done expressly for a Jew, the latter may not derive any benefit from that work until after the Sabbath is over. Even then, a period of time must first elapse—a period equal to that required to perform the work after the Sabbath. This is permissible only in cases where non-Jews perform work unobserved by Jews. On the other hand, if work done by a non-Jew was

intended for his own use, a Jew may benefit from such effort even on the Sabbath proper. If an agreement is entered into with a non-Jew for work to be done for a fixed sum, it is as though the non-Jew is performing the work for himself, and he may do this even on the Sabbath.[38]

When a non-Jew does some kind of work for himself on the Sabbath, and that work does not come under the category of "Mukzah"; and there is no apprehension that the non-Jew might do something additional especially for a Jew, the latter may make use of such work on the Sabbath. Hence, if a non-Jew lights a candle or fires the stove for his own use a Jew may enjoy the light or the heat.[39]

Although a Jew must not tell a non-Jew to work on the Sabbath, emergencies are excepted. In case merchandise may be damaged or destroyed by rain or other causes, for example, a Jew is permitted to call a non-Jew's attention to the situation, but he must not direct him to perform any work to protect the property.

If work required of a non-Jew is only rabbinically prohibited to a Jew, the latter may tell the non-Jew to do it on the Sabbath only in the following cases:

1. Where a loss of money is involved.
2. Where a "Mizvah" or commendable deed is to be performed.
3. Where there is sickness in the family.[40]

What is known as "piece work" may be given to a non-Jew, even if he is to do it on the Sabbath, provided:

1. That the work is not to be done in a Jewish home.
2. That Jewish vessels used for such work are removed from the Jewish home before the coming of the Sabbath.
3. That the amount of money to be paid for the work is fixed in advance.
4. That the non-Jew is not paid by the day, but for the work as a whole.
5. That the Jew does not tell the non-Jew to do it on the Sabbath; nor that it must be done immediately after the Sabbath is over.
6. That the work is of a nature dealing with objects detached from the ground.

7. That it is not publicly obvious that the work is being done for a Jew.
8. That the Jew derives no direct benefit on the Sabbath from the work done by the non-Jew on that day.
9. That the non-Jew is not being hired by the Jew to work for him the whole year round.[41]

Animals belonging to Jews may not be worked on the Sabbath. For the Torah says: "But the seventh day is a Sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates. . . ." On the basis of this principle, the Rabbis formulated these rules: A Jew must not take his animal out on the Sabbath; nor must he carry anything not essential to the care of the animal. An animal should not be adorned with any decorative articles. A Jew must not rent or lend an animal to a non-Jew, whether it is known that the animal will be made to work on the Sabbath, or even if it has been agreed that the animal will not be used on the Sabbath. One is not allowed to ride an animal on the Sabbath, for two reasons: first, riding the animal, one is apt to cut off a branch from a tree to make into a whip. Second, one causes the animal to work.[42]

If a Jew discovers, on the Sabbath, that there is a load on the back of his animal, he should have it removed immediately. Even when the load happens to belong to the category of "Mukzah," and must not be handled on the Sabbath, indirect removal of the burden should be contrived in a manner that may not be termed handling.[43] It is permissible to tell a non-Jew to milk an animal belonging to a Jew, because the animal suffers when it is not milked on time. But the milk must not be used on the Sabbath. It is also allowable to permit a non-Jewish shepherd or drover to take an animal to pasture, provided the Jew is sure the shepherd or drover will not take the animal beyond the Sabbath limits (q.v.).[44]

Fowls and domesticated animals may be fed on the Sabbath, provided they are one's own property. But it is not permissible to feed bees or pigeons that do not belong on one's estate. It is also allowable to lead an animal into a field where it may feed.[45]

The Rabbis have ruled that servants accepted into a household as such must cease their work and rest on the Sabbath. It is the duty of the head of the household to see that they observe the Jewish commandments.[46]

Deeds of Mercy on the Sabbath

The Talmud is quite clear on the subject of saving life on the Sabbath.

"It is permissible to save life on the Sabbath, and he is indeed praiseworthy who acts as quickly as on any other day. It is not necessary to obtain special permission to perform such a deed on the Sabbath. For example, if one sees a child drowning, one may spread a net in the water or otherwise try to save the life of the child. Similarly, if a child falls into a well, a person is closeted in a room where his life is endangered, or a fire breaks out on the Sabbath, one is permitted to do whatever he can to protect life." [47]

It is related in an older rabbinic source, that once the leading Rabbis were discussing the problem of saving a life on the Sabbath, and brought into their discussion the following verses on which they based their contention that the Sabbath may be violated to save a life:

1. Ye shall keep the Sabbath therefore, for it is holy unto you.[48] This implies that the Sabbath is given for the sake of man, and not man for the sake of the Sabbath.

2. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations.[49] This implies that one may transgress the Sabbath once, in order to save a life, so that he whose life is saved will observe many Sabbaths to come.[50]

Rabbi Simeon ben Gamaliel said, "We may transgress the Sabbath to save the life of a baby one day old. But we must not violate the Sabbath for a dead person, though he be David, King of Israel. The obvious reason for this is that the baby will, in the future, observe many more Sabbaths.[51]

Maimonides says, concerning this principle, that the laws of the Sabbath, like all other laws, are suspended when saving a life is involved. Therefore, in the case of a person who is dangerously ill, it is permissible to do on the Sabbath whatever the physician may

order. Where there is doubt as to the seriousness of the condition, or if two physicians disagree the Sabbath may be violated to aid the recovery of the sufferer.

The Sabbath laws are suspended whenever strict adherence might endanger life. Moreover, when it is deemed necessary to transgress the Sabbath in order to save or protect life, the violative acts need not be committed through non-Jews, minors, slaves, or women. The scholars or leaders of the Jewish community should actively participate in protective or rescue work. The Torah says: "Which if a man do, he shall live by them." [52] This means that one shall not die by the laws of the Torah. From this we derive also that the laws of the Torah are not meant to be antagonistic but merciful to life in the world.

To those who are opposed to transgressing the Sabbath even when danger to life is involved, the following verse may be applied: "Wherefore I gave them also statutes that were not good, and ordinances whereby they should not live." [53] In other words, to cure or heal on the Sabbath is ordinarily prohibited but where the saving of life is involved, the interdiction is not applicable.

Because it might spread and thus imperil life, a fire may be extinguished on the Sabbath—even though the blaze begins in another courtyard. With regard to a fire being put out by non-Jews, when only property damage is involved, the Talmud states:

Once a fire started on the Sabbath in the court yard of Joseph ben Simoi in Shihin, a town near Sepphoris. Because Joseph ben Simoi happened to be a government official, a number of non-Jews came from Sepphoris to help put out the fire. But he refused to let them work on the Sabbath. A miracle then happened. Rain came down and quenched the fire. In the evening, Joseph sent gifts to the people from Sepphoris who had volunteered help, and a special gift to their leader. When the sages heard about this, they remarked that Joseph need not have refused the volunteers' aid since they came unasked. The accepted rule therefore is: in case a fire occurs on the Sabbath, and it does not endanger life, the unsolicited help of non-Jews may be accepted. Volunteers should not be asked to extinguish the fire; nor need they be told not to do so.[54]

Should a wall collapse and there is doubt as to whether anybody was buried under the debris, it is permissible to dig in search of a possible life to be saved.

When a city is beleaguered by an enemy, and the sole purpose of the siege is to collect tribute, it is not admissible to transgress the Sabbath in order to repulse the attack. But when the lives of the inhabitants are threatened, or if the designs of the foe are obscure, the people may arm and defend themselves.

The same law applies where an individual is being attacked by robbers. It is the duty of his fellow men to save him even on the Sabbath. In any catastrophe, such as a flood or a shipwreck, the saving of lives takes precedence over everything, and every person must do what he can to aid in the rescue work, regardless of the Sabbath.[55]

If a person is seriously ill and cannot sleep on account of the candle lights, the candles may be extinguished on the Sabbath. This is also permissible if the gravity of the ailment is not definitely known. Some authorities would have the candles extinguished in such instances, by a non-Jew, whenever this is at all possible.[56]

A woman giving birth to a child is considered in the same category as a person dangerously ill, and it is allowable to forgo Sabbath restrictions for her benefit, even if she objects. Similarly, if a woman suffers chills after child-birth, it is permissible, for a period of thirty days, to prepare heat for her on Sabbaths.[57]

A circumcision ceremony is permitted on the Sabbath, if the day happens to be the eighth day following the child's birth. The baby may also be bathed or washed after the ceremony. When the rite takes place on any other day, and the Sabbath is the third day after the circumcision, the baby may be washed and bathed on that Sabbath. Other essential preparations may be made on the Sabbath only when it is impossible to prepare for the ceremony on any other day during the week. A circumcision which, for any reason, has to be postponed, must not be performed on the Sabbath.[58]

More Sabbath Proscriptions

There are a number of acts which—although they are not classed as "work"—are forbidden on the Sabbath. They are not allowed because of the biblical verse: "If thou turn away thy foot because of the Sabbath, from pursuing thy business on My holy day . . . and

shalt honour it, not doing thy wonted ways, nor pursuing thy business, nor speaking thereof." [59]

A person may not visit his business premises on the Sabbath, nor discuss with his partner what to buy or sell on the day following; nor how to build a building; nor matters pertaining to merchandise, transportation, etc. Discussing such matters is prohibited; thinking of them is not.

It is not permissible to inspect gardens or fields to see how fruits or greens are growing, or to determine what work is to be done there. This would be considered as "pursuing thy business." For the same reason, a person is not allowed to go out to the Sabbath limits, in order to be ready to start from there when night comes for his place of business, which is located outside of the Sabbath limits, and thereby save time.[59b] Some authorities state that one is permitted to go, while it is yet the Sabbath, to the end of the Sabbath limits and cross immediately after nightfall, in order to save time, when the work to be done is of such a nature that it may be performed on the Sabbath proper, within the Sabbath limits.[60]

Thus when it is necessary to make preparations for a wedding or a funeral, one is permitted to go to the Sabbath limits during the day, so as to save time in the evening. During the Sabbath proper, one may also request someone else to procure for him, after the Sabbath, certain objects needed for the wedding or funeral. But money to be spent for such objects may not be mentioned.

It is permissible to make an oral account of money spent for charities and the like; to inspect public institutions; to do match-making; to teach the Torah; to measure ritual baths for purification, etc. All of these are not private affairs, but religious obligations.[61]

On the Sabbath, one is required to walk slowly and leisurely, and only on those occasions when religious duties are being performed may one run.[62]

Some Rabbis do not sanction gift-giving on the Sabbath, on the ground that this takes on the appearance of a business transaction, but charitable aid may be given. Borrowing or paying back is prohibited on the Sabbath. Appraisals and any monetary evaluations are also forbidden.[63]

Beds may be made on the Sabbath if the manifest purpose is to

tidy up the home; but this may not be done if the object is to beautify the home for Sabbath night. Wine should not be obtained on the Sabbath for the Sabbath night ceremony (The Habdalah), unless the wine cannot be obtained in the evening.[64]

In addition to the acts already described as religious duties which are permitted on the Sabbath, one may also visit the sick and console mourners on the Sabbath.[65]

When visiting a sick person on the Sabbath, one says to the sufferer:

> It is the Sabbath, when one must not cry out, and recovery will soon come; and enjoy the Sabbath rest in peace.

When visiting mourners the following is said to them:

> It is the Sabbath, when one must not offer condolence to mourners, and consolation will soon come; and enjoy the Sabbath in peace.

The purpose of these remarks to the sick and to mourners is to remind the visitor as well as the ailing and mourning that it is the Sabbath and mourning and supplication must cease for the time.

Care should be taken not to speak of, or to discuss business matters or things of minor significance. Some authorities prohibit the reading of secular books, proverbs, and the like. The day should be spent, mainly, in studying the Torah.[66]

An ancient rabbinic interpretation of the verse, "The seventh day is a Sabbath unto the Lord thy God," [67] teaches us that just as God rested from his statement, so should the people refrain from speaking on the Sabbath. The Rabbis were, therefore, averse to greetings on the Sabbath. This interpretation is doubtless the basis for the interdiction of visits to fields and other property with a view to determining needs, expenses, etc.[68]

A story is told of a pious man who walked down to his vineyard on the Sabbath, and noticed that the fence was broken. He decided to have it repaired that Saturday evening. After a while, however, he changed his mind and decided never to rebuild that part of the fence, but to leave it broken, because he committed a sin by planning

on the Sabbath. God later rewarded the pious man by causing a tree to grow at the broken part of the fence—a tree which bore enough fruit to support the man and his family for the rest of their lives.[69]

News of the day may be discussed on the Sabbath only when pleasure is derived therefrom. But such discussions should be avoided in the presence of people who are averse to them.[70] For the same reason, some authorities sanction the reading of secular books which afford pleasure to the reader.[71]

Precisely as it is not permissible to speak in terms of money on the Sabbath, the mention of specific weights and measures must be avoided. One may say, "Give me a full vessel" of whatever is wanted, even though the particular vessel may be a standard measure. But one must not say, for instance, "Give me a *quart* of milk." According to Maimonides, it is prohibited to weigh, count or measure on the Sabbath, either by vessel, hand, or any other measure. One may, however, say to a friend, or storekeeper, "Give me that many eggs or nuts." [72]

A Jew is not permitted to hire workers on the Sabbath for work to be done after the Sabbath is over, nor may he ask a non-Jew to hire them for him. A non-Jew must not be instructed to do whatever a Jew is forbidden to do on the Sabbath. However, if the act involved is only rabbinically proscribed, a non-Jew may be told to do it, especially in the event of sickness in the family, or in the case of performing a meritorious deed.[73]

On the Sabbath, one should not read notes, accounts, or personal letters whose contents are known, and which were received before the Sabbath. But it is permissible to read letters received on the Sabbath—the contents of which are unknown, and which may be of great importance. A Jew must not tell a non-Jew to open a letter for him on the Sabbath, but he may remark to the non-Jew that he cannot read the letter when it is not open. Business letters should not be handled at all.[74]

It is forbidden to hire a cantor to conduct services on a particular Sabbath. Some authorities do not prohibit this. But all agree that a cantor should not be hired during the Sabbath, to conduct services throughout an entire year or month, Saturdays and week days included.

All matters pertaining to the religion may be discussed on the Sabbath. Based on this, people who are called up to the Torah on the Sabbath may pledge financial support toward the upkeep of the synagogue and charitable institutions. During the services, the officers of the Congregation may also auction certain honors to be accorded the highest bidder. Announcements of a public nature may be made in the Synagogues on the Sabbath. The loss of an article by a member of the Congregation may be announced so that, when found, it may be returned to the owner.[75]

Reading a book by candle light is forbidden because it may cause the reader to forget that it is the Sabbath, and he might handle the light or extinguish it. But two people may sit together and read one book; as, in that case, they would be likely to remind each other that it is the Sabbath. A book may be read by candle light, if the reader has asked a person who is not reading to keep an eye on him, and to remind him not to touch the candle. Otherwise, he is not permitted to read even when there are many people in the house. This same law applies when a utensil or other object requires very careful examination by candle light. But school children may read by candle light on the Sabbath.[76]

In relation to washing the body or bathing, the Rabbis forbade entering the bath-house on the Sabbath, because the owners often heated the water on the Sabbath proper, and then claimed that it was warmed the preceding day. For this reason, the Rabbis have prohibited the use of hot water for washing the body on the Sabbath; even water which was heated before may not be used. But water heated before the Sabbath may be used for washing the face, hands and feet. In this connection, it should be mentioned that care must be taken not to squeeze the towel or the clothes, as this is an act which is violative of the Sabbath. The use of soap, salt or snow for washing the hands, is forbidden; for this involves a process of dissolving, which is banned.[77]

Where there is a public bath-house, and the majority of the inhabitants are non-Jews, Jews are permitted to use the bath-house Saturday night immediately after nightfall. But if the majority, or even half the inhabitants are Jews, they must wait on Saturday night until there has been time to heat the water, before they can use it.[78]

The Carrying of Objects on the Sabbath

The Bible says, "Let no man go out of his place on the seventh day." [79] The ancient Rabbis interpreted this verse to mean that objects should not be carried from one area to another. This law applies only to those things which might be termed a load. But clothes, ornaments that are worn, and the like, are not defined as movable objects within the meaning of this verse.

The Rabbis originally barred the wearing of ornaments on the Sabbath, because the wearer might remove them to show to his friends, and they (the ornaments) would thus come within the ban against carrying objects. Rabbinic authorities have since withdrawn this restriction because its purpose is obviously not consonant with modern customs and conditions.[80]

According to the Bible, moving an object from a private territory to a public territory, and *vice versa,* is not allowed on the Sabbath. This applies to any means of conveying or moving an object—handing, throwing, etc. It is also forbidden to carry anything from one point to another over a distance of four ells within a public territory. But within a private territory, it is permissible to carry an object from one point to another.[81]

Where a courtyard was in common use by several dwellers, the Rabbis banned the carrying of articles from any of the homes into such a courtyard until an "Erub" had been performed. An "Erub" ceremony consists of collecting loaves of bread from each home opening into the courtyard. The bread is then placed into a single dish, before the coming of the Sabbath, and stored in one of the homes. By this act the courtyard becomes the private property of each resident and is no longer a public territory.[82]

The same law is operative with regard to carrying things to points beyond the courtyards. The denizens of the homes facing the courtyards perform an "Erub" by collecting loaves of bread or other foodstuffs from each quadrangle and depositing all of it in one courtyard. This converts the desired points outside the inclosed areas into private territory.[83] The application of this tenet may be extended to an entire town which thus, in principle becomes the private territory of all the inhabitants.[84]

The "Erub" ceremony, at any of the places mentioned, is usually performed once a year, and is accompanied by the following benediction and declaration:

> 1. Blessed art thou, O Lord our God, King of the Universe, who has sanctified us by thy commandments, and given us command concerning the Erub.
>
> 2. By this Erub, on the Sabbaths and holidays of this year, the inhabitants of the city shall be permitted to carry objects from one territory to another territory within this city.

The interpretation given the verse, "Let no man go out of his place on the seventh day," [85] is also the basis for the tradition which restrains Jews from going to points farther than two thousand ells beyond the city limits.[86] This law is applicable not only to persons, but also to domesticated animals belonging to them.[87]

By means of the "Erub" the city limits may be extended an additional two thousand ells. Through this ceremony a person may establish his dwelling place at a given point within this distance beyond the city. In effect, the city limits are thus lengthened out in the direction of the "Erub," but this extra space may not be traversed in any other direction from the city.[88]

The "Erub" ceremony may be performed for all the inhabitants of a town, but the food used in the rite should include not fewer than two meals for each resident.[88a] The "Erub" system is employed only when it is necessary to go beyond the city limits on important religious missions to visit mourners, to meet scholars, or when dreading robbers. Primarily, there must be a specific and important reason for establishing an "Erub"; but once it has been performed, one may take advantage of it for any purpose whatsoever.[89]

The "Erub" for extending the city limits must be performed before each Sabbath on which it will be required. The following benediction and declaration are used in the ceremony:

> 1. Blessed art thou, O Lord our God, King of the universe, who has sanctified us by thy commandments, and given us command concerning the Erub.
>
> 2. By this Erub, I shall be permitted to walk, on this Sabbath (or this holiday; or this Day of Atonement) two thousand ells in any direction from this fixed point.

Oneg Shabbat

The holiness of the Sabbath and the spirit of the day should be made to prevail all about one, throughout the day, and should manifest itself in one's clothes, meals, enjoyments; in the Synagogue services, in the sermons, public gatherings, etc.

The verse in Isaiah which speaks of the Sabbath: "And shalt honour it, not doing thy wonted ways, nor pursuing thy business, nor speaking thereof," [90] was interpreted by the Rabbis in the following manner: "And shalt honour it" refers to the clothes one is to wear on the Sabbath. The clothes should not be the same as those worn on weekdays. "Not doing thy wonted ways" relates to walking on the Sabbath. One should not walk in a business-like manner as on other days. "Nor pursuing thy business," enjoins one from plying his daily trade or customary search for a livelihood. One may only occupy oneself with religious and community matters. "Nor speaking thereof" pertains to subjects of conversation. Weekday matters should not be discussed on the Sabbath.[91]

The Rabbis emphasized the importance of wearing holiday clothes that are neat and clean, so that they might bring a joyous atmosphere to the Sabbath. According to tradition, Sabbath apparel should consist of eighteen pieces.[92] One rabbinic authority prescribes a minimum of two complete changes of attire for each individual; one exclusively for the Sabbath, and the other for the weekdays. When Naomi advised Ruth, "Wash thyself, therefore, and anoint thee, and put thy raiment upon thee," [93] that implied that Ruth should put on her Sabbath clothes.[94]

In Talmudic days, the Synagogue was the center of activity both on Friday evening after the Sabbath meal and on the Sabbath afternoon. Men and women alike gathered there to spend the time amid hallowed surroundings, and to hear special sermons and talks by the Rabbis. The well-known Tanna R. Meir, of the second century of the common era, was very popular for his Friday night homilies.[95]

In this respect, the Jewish Sabbath differed from the day of rest of the non-Jews. When the Rabbis described the feasting of King Ahasuerus and Queen Vashti, with particular reference to the biblical verse, "On the Seventh day, when the heart of the King was merry with wine," [96] they remarked that, unlike the Jews who spent

their Sabbath afternoons studying the Torah and giving praise to God, the heathens followed their meals with sacrilegious talk and witless frivolity. This was exactly what happened at the feast of Ahasuerus and Vashti, when they caused the daughters of Israel to defile their Sabbath.[97]

The Sabbath should be devoted to physical and spiritual recreation and enjoyment. Those who thus observe the Sabbath shall achieve their hearts' desires according to the verse which says: "So shalt thou delight thyself in the Lord, and He shall give thee the petitions of thy heart." Wherewith does one make the Sabbath enjoyable? With a variety of dishes, including fish and meat, especially prepared for the Sabbath.[98]

Some Talmudic authorities believed that those who honored the Sabbath, and made it a joy, would be rewarded by God with unlimited possessions, and would be saved from oppression at the hands of wicked rulers.[99]

He who so honors the Sabbath will be rewarded by the Holy One, blessed be He, both in this world and in the world to come. This is indicated in the verse in the Bible: "Then He said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved, for the joy of the Lord is your strength;[100] He entereth into peace, they rest in their beds, each one that walketh in His uprightness.' " [101] This verse in Isaiah speaks of the righteous who will find bliss in the future world.[102]

Fasting is forbidden on the Sabbath. The day should be enjoyed by eating, drinking, wearing special clothes, and decorating the home, in keeping with the verse: "And call the Sabbath a delight." [103]

Fully to enjoy the Sabbath, hot dishes should be eaten. This is an accepted Jewish custom. To object to hot dishes on the Sabbath is to invite the suspicion that one is not Jewish.[104] In commemoration of the Manna, it is customary to eat a special Sabbath dish, known as "Kugel." The term "Kugel," is a corruption of the Hebrew word "Ke-iggul"—"like a circle." According to a Talmudic tradition,[105] the Manna which descended from Heaven for the desert-bound Israelites was in the form of globules; hence, the development of the custom to eat food made in a similar form.[106]

The later Cabalists emphasized the importance of making the Sab-

bath a pleasure, asserting that it is the duty of all to make the day enjoyable, and to eat specially prepared dishes. These enjoyments, they said, enrich one's Sabbath soul. To treat them lightly is to encourage loss of wisdom and even earthly possessions.[107]

As early as Talmudic days, Jewish people in many lands were known to enjoy and honor the Sabbath and other Holy Days.[108]

Although feasting is one of the chief pleasures of the Sabbath, eating and drinking to excess should be avoided so that the spirit of the Sabbath is not violated. Regarding drunkenness on Holy Days, God said through his Prophet, Isaiah, "Your new moons and your appointed seasons My soul hateth; they are a burden unto Me." [109] God further said through His Prophet, Malachi, "And I will spread dung upon your faces, even the dung of your sacrifices." [110] The Midrash interprets these verses as referring to people who get drunk on the Sabbath and other Holy Days. Offenders scarcely make the Sabbath a joy, but profane it with their excesses.[111] The Bible cautions against too much meat and too much wine in the verse: "Be not among wine bibbers; among gluttonous eaters of flesh." [112]

It is not allowable to fast on the Sabbath, or to say the prayers of fast days. In case of a disaster, entailing the loss of many lives, it is permissible to pray for help even on the Sabbath.[113] In the event of a drought, a prayer for rain may be offered. Prayers for persons who are seriously ill may also be said without violating the Sabbath.[114]

If a person cannot eat much, or if ingesting much food would affect his digestive function, he may eat a little, or refuse nourishment altogether.[115]

The Rabbis were aware of the fact that Sabbath meals might distress the poor who were not accustomed to such repasts; for a change in diet might cause great discomfort. They therefore expressed sympathy for the poor who could not fully enjoy the Sabbath.[116] It is, perhaps, for this reason, that one Rabbi states that the sun on the Sabbath really benefits the poor. This is contained in the verse: [117] "Shall the sun of righteousness arise with healing in its wings." [118]

Some people eat extra fruit on the Sabbath in order to make up the one hundred benedictions which every Jew has to recite daily. Since some of the eighteen benedictions are omitted in the Sabbath Shemonah Esre, the people recite extra benedictions over various kinds of fruit and sweets.[119]

It is permissible to sleep a little on Sabbath afternoon, before going to the Synagogue to participate in the study of the words of the Torah.[120] Some Cabalists have even found a hint in the three letters of the Hebrew word for the Sabbath, that sleeping on that day is a wholesome enjoyment.

שֵׁ'נָה בְּ'שַׁבָּת תַּ'עֲנוּג

Sleeping on the Sabbath is a pleasure.[121]

It is not allowable, however, to sleep on the Sabbath afternoon in order to be able to do better work on Saturday night, or afterwards. This is not permitted even when one has to perform a meritorious act on Saturday night, as, for example, writing the scrolls for a Torah.[122]

According to some Talmudic authorities, everyone should visit his teacher on the Sabbath and on other holidays. This is derived from the verse: "Wherefore wilt thou go to him today? It is neither new moon nor Sabbath." [123] This implies that one is expected to pay a visit to his master.[124]

One may visit the sick and mourners; but one should take care to mention the Sabbath when entering and leaving the home during such a visit. In the case of the sick, the visitor should say:

> It is the Sabbath, when one must not cry out, and recovery will soon come. His compassion is abundant, and enjoy the Sabbath rest in peace.

In the case of mourners, the visitor says:

> It is the Sabbath, when one must not offer condolence to mourners, and consolation will soon come. His compassion is abundant, and enjoy the Sabbath rest in peace.[125]

Study and Exaltation on the Sabbath

Next to physical enjoyment on the Sabbath, comes spiritual recreation and the study of the Torah and the singing of praises to God. In this important respect, the Jewish way of celebrating the Sabbath,

according to the Talmud, differs radically from the way non-Jews observe their rest days, for Jewish feasting is accompanied with words of the Torah and songs of praise to God.[126]

Rabbinic literature abounds in differences of opinion with regard to the nature of Sabbath enjoyment. Some Rabbis maintained that it was given for physical rest and recreational enjoyment only. Others were of the opinion that the Sabbath was meant chiefly for spiritual and cultural activities. The ultimate conclusion, however, was that the Sabbath was intended for physical rest, recreation, spiritual and cultural enjoyments.[127]

The Rabbis furthermore decreed that scholars and students, who spend their weekdays in study, should spend their Sabbath day in physical enjoyment and recreation. The workers and business people who spend their weekdays in various kinds of work and manual labor, and find no time for study, should, on the Sabbath, devote some time to study and listen to the words of the Torah.[128]

In Talmudic days it was customary to hold lectures and study circles in the Synagogues and houses of worship. There are a number of references regarding these public meetings. Running, for instance, was not permitted on the Sabbath. But one was allowed to run to the Sabbath afternoon study meetings.[129]

The Talmud states that one of the causes for people losing their possessions and becoming poor is their habit of feasting at home, when they should be at the Sabbath afternoon lectures in the Synagogue. It is recounted that there were two important families in Jerusalem one of which made a practice of having a regular meal at the time when all the people assembled at the Synagogue for study. The other family had a regular meal on Friday afternoons. Both families were finally punished by God.[130]

In addition to deriving physical enjoyment, the people should spend their leisure time on the Sabbath in studying the Torah and not remain idle, for studying the Torah affords real enjoyment and recreation. This is expressed in the verses: [131]

"The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for-

ever; the ordinances of the Lord are true, they are righteous altogether; more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." [132]

The practice of having study circles in the Synagogues on Sabbath afternoons, according to rabbinic belief, goes back to the time of Moses. God said to Moses, "Summon large assemblies and preach before them the laws of the Sabbath, so that the future generations should imitate you. They, too, should assemble every Sabbath in the houses of worship to teach the children of Israel the words of the Torah. In this way My great name be praised among My children."

Moses then said to Israel: "If you will follow this wish of God, the Lord will consider it as if you have declared Him King in His world."

The verse in Isaiah 43, 12, says: "Therefore ye are My witnesses saith the Lord, and I am God." [133]

Another tradition states that the Torah originally complained to the Master of the Universe that when Israel entered Palestine, the Torah might be neglected; for every Israelite would be occupied in the field in order to earn a livelihood. God then replied to the Torah: "I have a match for you, the Sabbath. On the Sabbath, when Israel does not perform any manual labor, they will enter the Synagogues and other houses of worship, and busy themselves with the study of the Torah." [134]

In addition to informal studies, everyone is expected to read for himself, on the Sabbath afternoon, the regular portion for the week, which was read in the morning services in the Synagogue. When possible, this should be read the preceding Friday afternoon. If, however, one fails to do so on Friday, one may read it on Sabbath morning or in the afternoon. If it has not been read on Friday or on Saturday, it may be read at any time until Wednesday. In any case, the portion for the week should be read twice, and the Aramaic translation of that portion, known as Targum, once.[135]

Some authorities hold that one is allowed to read the Rashi commentary to the portion for the week instead of the Targum. Also, in the event a person forgets one week to read the portion, he is permitted to read it during the Ten Days of Repentance, or on the Holy Day of Simhat Torah, when the cycle of the reading of the Pentateuch in the Synagogues is being completed.[136]

Minha—Afternoon Services

The Minha services on the Sabbath, like those of a weekday, are held before sunset and begin with the well-known prayers:

> Happy are they that dwell in thy house: they will be ever praising thee.
>
> And a redeemer shall come to Zion and to them that turn from transgression in Jacob, saith the Lord.

These prayers are followed by the verse:

> And as for me, may my prayer unto thee, O Lord, be in an acceptable time: O God, in the abundance of thy lovingkindness, answer me in the truth of thy salvation.[137]

A number of reasons are given for the inclusion of this verse. One tradition explains that King David interpreted this verse to mean: "King of the Universe, the people of Israel are not like all other nations. The other nations, when they celebrate their rest days, drink and get drunk and then disperse. But we, even though we are celebrating the Sabbath, remain sober and pray to you." [138]

Another explanation is that this verse is recited in the Sabbath Minha services because, in the days preceding the coming of the Messiah, there will be nine months of great suffering and struggles. This period will end on a Sabbath, and the peak of the tribulations will be reached on that Sabbath afternoon, when, at the Minha services, the Messiah will appear, and bring help and redemption. For this reason the verse was included in the Minha services. It expresses the hope that that Sabbath afternoon will mark the redemption of Israel.[139]

The above mentioned prayer, consisting of one verse, is followed by reading from the scrolls of the Torah. The scrolls are taken from the ark; and, as a rule, ten verses are read from the portion of the week to be read the following Sabbath. Three people are called up, the first being a Kohen, the second a Levite and the third an Israelite. The official reader then reads at least three verses for each person called up. A rabbinic account dates the custom of reading from the Torah during the Sabbath afternoon services, as well as on Monday and Thursday mornings, to the Scribe Ezra.[140]

The reading from the Torah is followed by the "silent" prayers of the Shemona Esre. These, like the morning Shemona Esre, begin with the three benedictions and end with three benedictions. Between these benedictions, the following special prayers are inserted:

> Thou are One and thy name is One, and who is like thy people Israel, an unique nation on the earth? Glorious greatness and a crown of salvation, even the day of rest and holiness, thou hast given unto thy people:—Abraham was glad, Isaac rejoiced, Jacob and his sons rested thereon:—a rest vouchsafed in generous love, a true and faithful rest, a rest in peace and tranquillity, in quietude and safety, a perfect rest wherein thou delightest. Let thy children perceive and know that this their rest is from thee, and by their rest may they hallow thy name.
>
> Our God and God of our fathers, accept our rest; sanctify us by thy commandments, and grant our portion in thy Law; satisfy us with thy goodness, and gladden us with thy salvation; purify our hearts to serve thee in truth; and in thy love and favor, O Lord our God, let us inherit thy holy Sabbath; and may Israel, who hallow thy name, rest thereon. Blessed art thou, O Lord, who hallowest the Sabbath.

The first of these two prayers speaks of God being One, and of Israel as His unique people. The prayer is based on the Midrash that "Three"—God, Israel and the Sabbath—testify each for the other. God and Israel testify concerning the Sabbath, that it is the day of rest; Israel and the Sabbath testify that the Creator is One; The Holy One, and the Sabbath testify that Israel is the one, unique people among the nations of the earth.[141]

The second of the two prayers, is identical with the one used on Friday night and on the Sabbath morning. It speaks of the sanctification of the Sabbath.

After the Shemona Esre prayers, the following three verses are recited:

> Thy righteousness is an everlasting righteousness, and thy Law is truth. Thy righteousness also, O God, is very high; thou who hast done great things, O God, who is like

unto thee? Thy righteousness is like the mountains of God; thy judgments are a great deep: man and beast thou savest, O Lord.

The above is omitted on such occasions as those on which Tachanun is omitted on week-days.

Several reasons are given for reciting the verses which speak of the justification of God's ways and deeds.

According to a Gaonic tradition, Moses died on a Sabbath afternoon. Hence, these verses are recited to commemorate the death of Moses. It is for this reason that people cease studying between the Minha and Maarib services in the late afternoon on the Sabbath. This is in conformity with the law which directs academies to close when a scholar passes away.

Another reason for the recitation of the three verses is that at that hour, the souls of the wicked which were released for the Sabbath, are preparing to return to the Gehenna.[142]

A third reason given is that three great leaders passed away on a Sabbath afternoon: Moses, Joseph and David. Therefore, the three verses justifying God's ways are recited at that hour.[143]

After these verses, it is customary to recite, during the Winter, Psalms 104, 120 to 134. During the Summer, a chapter of the Ethics of our Fathers is recited on each Sabbath. The six chapters of that treatise form a six weeks' cycle, and on the seventh Sabbath the people start over again from the first chapter. At the end of the Summer, if there are only three Sabbaths left before the coming of Rosh-Ha-Shanah, two chapters are read on each Sabbath in order to complete the cycle.

The Minha services are completed by reciting the prayer:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל

Shalosh Seudot—the Third Meal

Every Jew is in duty bound to eat three meals on the Sabbath. The first meal is eaten on Friday evening, the second, at noon on Sabbath and the Shalosh Seudot—the third meal—is eaten after the Minha services—just before sunset on the Sabbath day.

The Talmud says that he who observes the practice of having three meals on the Sabbath will be saved from three ordeals: (1) the suffering before the coming of the Messiah; (2) the sufferings in the Gehenna; (3) the sufferings during the wars of the Gog and Magog.[144]

R. Jose, a Talmudic authority of the second century of the common era, once remarked: "I wish my share in the world to come to be with those who observed the eating of the third meal on the Sabbath." [145]

Even a poor man, who lives on charity, should have the third meal on the Sabbath. However, one who is sick, because of overeating, or because of constant fasting, is exempt from eating that meal.

Some authorities were opposed to eating between the Minha and Maarib services because of a tradition that he who eats or even drinks water before the Maarib is robbing the dead. This tradition no doubt, stems from the medieval belief that the dead are at that hour being prepared for return to Gehenna. These authorities advocate the eating of the Shalosh Seudot before the Minha services.[146]

If a person is not hungry, he need not eat the full meal, but should partake of a little—in all about the size of an egg—and thus perform the prescribed duty of eating the third meal. If, however, a person is unable to eat at all, he may, of course, omit this third meal. But, knowing one's capacity, one should take care not to overeat at the Sabbath noon meal, so that one may be able to eat the Shalosh Seudot.

It is prescribed that two loaves of "Hallah" be used with the third meal, but the Kiddush is not recited.

If a person has food for only two meals, he need not divide it into three. If, for any reason, the Friday night meal has not been eaten, three meals should be eaten during the Sabbath day. In this case, it is desirable to have only the "Hallah" for the third meal. But if bread canot be eaten, cake or fruit may be substituted.[147]

The order of the Sabbath day is as follows: (1) The morning services; (2) the Mussaf or additional services; (3) the second Sabbath meal, or the noon meal; (4) Physical enjoyment and recreation; (5) Study at the Synagogue; (6) The Minha services; (7) Shalosh Seudot, or the third meal.[148]

Women, like men, are required to observe the duty of eating the third meal.

The following is recited before beginning the third meal:

> And Moses said: Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field.
>
> See that the Lord hath given you the Sabbath; therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.
>
> Wherefore the Lord blessed the Sabbath day, and hallowed it.[149]

After the Shalosh Seudot, and before saying Grace, Zemirot are chanted, like those at the Sabbath noon-meal. The Grace, which is the same as that recited after the Sabbath noon-meal, brings to a conclusion the third meal.

5

SATURDAY NIGHT—THE END OF THE SABBATH

Evening Services and Ceremonies

I. MA'ARIB

MENTION has already been made of the established custom which disallows studying the Torah on the Sabbath before nightfall, out of respect to Moses and other leaders who died on the Sabbath. Instead, a series of Psalms is recited publicly.[1]

This procedure is followed by the chanting of Psalms 144 and 67, by the entire congregation in unison, before the Maarib services are started.

Psalm cxliv

A Psalm of David. Blessed be the Lord my rock, who teacheth my hands to war, and my fingers to fight: my lovingkindness, and my fortress, my stronghold, and my deliverer; my shield, and he in whom I take refuge: who subdueth my people under me. Lord, what is man, that thou regardest him? or the son of man, that thou takest account of him? Man is like to vanity: his days are as a shadow that passeth away. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Flash forth lightning, and scatter them; send out thine arrows, and discomfit them. Stretch forth thine hands from above; rescue me, and deliver me out of great waters, out of the hand of strangers; whose mouth speaketh vanity, and their right hand is a right hand of falsehood. I will sing a new song unto thee, O God: upon a harp of ten strings

will I sing praises unto thee. It is he that giveth salvation unto kings: who rescueth David his servant from the hurtful sword. Rescue me, and deliver me out of the hand of strangers, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.—When our sons shall be as plants grown tall in their youth, and our daughters as corner-stones hewn after the fashion of a palace; when our garners are full, affording all manner of store, and our sheep bring forth by thousands; yea, are multiplied by tens of thousands in our fields; when our oxen are well laden; when there is no breach and no surrender, and no lamentation in our streets; happy is the people, that is in such a case: yea, happy is the people, whose God is the Lord.

Psalm lxvii

For the Chief Musician; on Neginoth. A Psalm. A Song. May God be gracious unto us, and bless us; may he cause his face to shine upon us. (Selah.) That thy way may be known upon the earth, thy salvation among all nations. Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. O let the nations rejoice and exult: for thou wilt judge the peoples with equity, and lead the nations upon the earth. (Selah.) Let the peoples give thanks unto thee, O God; let all the peoples give thanks unto thee. The earth hath yielded her increase: God, even our God, shall bless us. God shall bless us; and all the ends of the earth shall fear him.

The Maarib services are held as late as possible in the evening, so that more time is added to the Sabbath. This is done because, traditionally, the souls of the wicked are returned to Gehenna on Saturday night; and, if the expiration of the Sabbath is postponed, these souls have a longer period of rest. Aside from this belief, the Sabbath is prolonged to prevent the people from rushing to begin their workday, which should not be started until three small stars appear together in the sky.

Under unavoidable circumstances, when one finds it necessary to hurry to the Sabbath city limits, for instance, one may say the Maarib earlier, but one must not do any actual work until nightfall.[2]

To carry on the tradition of prolonging the Sabbath, it is customary to dwell a while on the singing of the opening sentence of the Maarib services, which follows: [3]

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ.

The services proper, with one exception, are like the Maarib services of a weekday. The exception is in the form of an additional prayer included in the "Shemona Esre" in the middle of the fourth benediction. The additional prayer follows:

> Thou has favored us with a knowledge of the Law, and hast taught us to perform the statutes of Thy will. Thou hast made a distinction, O Lord our God, between holy and profane, between the seventh day and the six working days. O, our Father, our King, grant that the days which are approaching us may begin for us in peace, and that we may be withheld from all sin and cleansed from all iniquity, and cleave to the fear of thee.

Should a person forget to say the additional prayer in the Shemona Esre on Saturday night, he need not repeat the entire Shemona Esre, for this prayer is merely another form of the Habdalah recitation, which will be repeated at home later.[4]

The "Shemona Esre" is followed by the prayers:

וְאַתָּה קָדוֹשׁ. וִיהִי נוֹעַם. וְיִתֶּן לְךָ.

The "Wi'yehi Noam" prayer is the one Moses used after he completed the work on the Tabernacle. There is still another explanation for the recitation of the "Wi'yehi Noam" prayer on Saturday night. Some Talmudic authorities used to say it every night before retiring, to keep away the evil spirits. It is recited on Saturday night so that the evil spirits will be kept away during the coming week.[5]

The "We-attah Kadosh" prayer has a Cabalistic motive. The

Holy One waits for Israel to complete the Sabbath prayers, before He causes the souls of the wicked to be returned to Gehenna.

The cantor then recites the Habdalah, or the official statement that the Sabbath is ended, employing wine, spices and a lighted candle, made especially for the purpose. The prayer follows:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִינֵי בְשָׂמִים.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּבְדִּיל בֵּין קוֹדֶשׁ לְחוֹל
בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת
יְמֵי הַמַּעֲשֶׂה, בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קוֹדֶשׁ לְחוֹל.

Blessed art thou, O Lord our God, King of the universe who createst the fruit of the vine.

Blessed art thou, O Lord our God, King of the universe, who createst divers kinds of spices.

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, O Lord our God, King of the universe who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who makest a distinction between holy and profane.

The real "Habdalah" ceremony takes place at home, after returning from the Synagogue Maarib services. But it is also recited in the Synagogue for those who have no home or no wine.[6]

The Maarib services are concluded with the prayer beginning:

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.

2. THE BLESSING OF THE MOON

The blessing of the moon ceremony is performed in the open air, three days after the "Molad," on a night when the moon is clear. If it is cloudy and the moon is not visible, the ceremony is postponed until the first clear night. It may not be postponed, though, longer than the fourteenth day of the Jewish lunar month. Generally it takes place on the first Saturday evening of each month, after the final Synagogue services, or on the night following a holiday, when the people are in a holiday spirit. On the Saturday night preceding "Yom Kippur," the ceremony is postponed to the night following Yom Kippur.

If a person is unable to leave his home, and wishes to perform the ceremony by himself, he may do so on the roof or at an open window where the moon is in full view. Women are not required to participate in this rite.

During the ritual, the people assembled stand erect, feet close together, and face the moon. They look at the moon once, then recite the following prayer:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים וּבְרוּחַ פִּיו כָּל צְבָאָם, חֹק וּזְמַן נָתַן לָהֶם שֶׁלֹּא יְשַׁנּוּ אֶת תַּפְקִידָם, שָׂשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנָם, פּוֹעֵל אֱמֶת שֶׁפְּעוּלָתוֹ אֱמֶת, וְלַלְּבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ עֲטֶרֶת תִּפְאֶרֶת לַעֲמוּסֵי בָטֶן, שֶׁהֵם עֲתִידִים לְהִתְחַדֵּשׁ כְּמוֹתָהּ, וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ, בָּרוּךְ אַתָּה יְיָ מְחַדֵּשׁ חֳדָשִׁים.

(RECITE THREE TIMES)

בָּרוּךְ יוֹצְרֵךְ, בָּרוּךְ עוֹשֵׂךְ, בָּרוּךְ קוֹנֵךְ, בָּרוּךְ בּוֹרְאֵךְ.

(RECITE THREE TIMES)

כְּשֵׁם שֶׁאֲנִי רוֹקֵד כְּנֶגְדֵּךְ וְאֵינִי יָכוֹל לְנַוֹּעַ בָּךְ כַּךְ לֹא יוּכְלוּ כָּל אוֹיְבַי לְנַוֹּעַ בִּי לְרָעָה.

(RECITE THREE TIMES)

תִּפּוֹל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדוֹל זְרוֹעֲךְ יִדְמוּ כָּאָבֶן.

(RECITE THREE TIMES)

כָּאָבֶן יִדְמוּ זְרוֹעֲךְ בִּגְדֹל וָפַחַד אֵימָתָה עֲלֵיהֶם תִּפּוֹל.

(RECITE THREE TIMES)

דָּוִד מֶלֶךְ יִשְׂרָאֵל חַי וְקַיָם.

(ONE SAYS TO ANOTHER)

שָׁלוֹם עֲלֵיכֶם?

(THE OTHER ANSWERS)

עֲלֵיכֶם שָׁלוֹם

(RECITE THREE TIMES)

סִימָן טוֹב וּמַזָּל טוֹב יִהְיֶה לָנוּ וּלְכָל יִשְׂרָאֵל אָמֵן.

RECITE PSALMS 121, 150, AND FOLLOW WITH THIS PASSAGE:

הִנֵּא דְבֵי רַבִּי יִשְׁמָעֵאל, אִלְמָלֹא לֹא זָכוּ יִשְׂרָאֵל אֶלָּא לְהַקְבִּיל פְּנֵי אֲבִיהֶם שֶׁבַּשָּׁמַיִם פַּעַם אַחַת בַּחֹדֶשׁ דַּיָּם, אָמַר אַבַּיֵי הֵילְכָךְ צָרִיךְ לְמֵימְרָא מְעָמָד, מִי זֹאת עוֹלָה מִן הַמִּדְבָּר מִתְרַפֶּקֶת עַל דּוֹדָהּ, וְיהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהַי וֵאלֹהֵי אֲבוֹתַי לְמַלֹּאת פְּגִימַת הַלְּבָנָה, וְלֹא יִהְיֶה בָּהּ שׁוּם מִיעוּט, וְיִהְיוּ אוֹר הַלְּבָנָה כְּאוֹר הַחַמָּה, וּכְאוֹר שִׁבְעַת יְמֵי בְרֵאשִׁית כְּמוֹ שֶׁהָיְתָה קוֹדֶם מִעוּטָהּ, שֶׁנֶּאֱמַר אֶת שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים, וְיִתְקַיֵּם בָּנוּ מִקְרָא שֶׁכָּתוּב וּבִקְשׁוּ אֶת יְיָ אֱלֹהֵיהֶם וְאֶת דָּוִד מַלְכָּם אָמֵן.

The ceremony is concluded with the reciting of Psalm 67.

3. THE HABDALAH

The term "Habdalah" means separation. It is the official ceremony declaring the Sabbath ended, and the new week begun. After the ceremony has been performed, the people may recommence their daily occupations. If a person has recited the special Habdalah prayer in the Ma'arib Shemona Esre at the Synagogue, he may go about his daily tasks, even though the Habdalah has not yet been recited at home. But it is not allowable to eat before the ceremony has been performed at home. If for any reason, a person is obliged to do some kind of work, and cannot wait until he has recited the special Habdalah prayer in the Ma'arib services, he should recite this brief prayer:

בָּרוּךְ אֱלֹהֵינוּ הַמַּבְדִּיל בֵּין הַקּוֹדֶשׁ וּבֵין הַחוֹל.

Although women do not recite the Maarib services, they are required to intone this short prayer on Saturday night before starting any kind of work. But the accepted custom is for women to refrain entirely from work on Saturday nights.[7]

One must not eat before the Habdalah ceremony, although water is allowed. This prohibition dates back to the early Talmudic days.[8]

A long, continuous meal, started during the day and extending to the hour of the Habdalah, need not be interrupted. But drinking only should be interrupted to perform the Habdalah ceremony, as should a meal started toward nightfall.[9]

The Habdalah ceremony may be performed over wine or beer, but not over bread or water. Just as in the case of the Kiddush, the cup used for the Habdalah must be in perfect condition, without any blemish or imperfection.[10]

Women and children attend and listen to the ceremony.

The Habadalah recitation follows:

הִנֵּה אֵל יְשׁוּעָתִי אֶבְטַח וְלֹא אֶפְחָד כִּי עָזִּי וְזִמְרָת יָהּ יְיָ וַיְהִי לִי לִישׁוּעָה, וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה, לַיְיָ הַיְשׁוּעָה עַל עַמְּךָ בִרְכָתֶךָ סֶלָה, יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה, יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ, יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ, לַיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר, כֵּן תִּהְיֶה לָנוּ, כּוֹס יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יְיָ אֶקְרָא.

סַבְרִי מָרָנָן וְרַבָּנָן וְרַבּוֹתַי.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מִינֵי בְשָׂמִים.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא מְאוֹרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמַּבְדִּיל בֵּין קוֹדֶשׁ לְחוֹל בֵּין אוֹר לְחֹשֶׁךְ בֵּין יִשְׂרָאֵל לָעַמִּים בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה, בָּרוּךְ אַתָּה יְיָ הַמַּבְדִּיל בֵּין קוֹדֶשׁ לְחוֹל.

THE HABDALAH SERVICE

A cup of wine is taken in the right hand, and the following is said:

Behold, God is my salvation; I will trust, and will not be afraid: for Jah the Lord is my strength and song, and he is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Salvation belongeth unto the Lord: thy blessing be upon thy people. (Selah.) The Lord of hosts is with us; the God of Jacob is our refuge. (Selah.) The Jews had light and joy and gladness and honor. So be it with us. I will lift the cup of salvation, and call upon the name of the Lord.

Blessed art thou, O Lord our God, King of the universe who createst the fruit of the vine.

The spice-box is taken, and the following is said:

Blessed art thou, O Lord our God, King of the universe who createst divers kinds of spices.

The hands are spread towards the light, and the following is said:

Blessed art thou, O Lord our God, King of the universe, who createst the light of the fire.

The cup is again taken in the right hand, and the following is said:

Blessed art thou, O Lord our God, King of the universe, who makest a distinction between holy and profane, between light and darkness, between Israel and other nations, between the seventh day and the six working days. Blessed art thou, O Lord, who makest a distinction between holy and profane.

Three blessings are contained in the prayer recited at the Habdalah; one over wine, one over spices and one over candlelights. These blessings are recited in the order given. The person performing the Habadalah ceremony lifts, with his right hand, each object as he recites the blessing over it.

Several reasons are given for the blessing over the light. One is that, since the kindling of lights on the Sabbath is prohibited, it is as though light were created anew when the candles are lighted for the Habadalah on Saturday night, in commemoration of the light which came first in the creation of the world.

Another explanation refers to the traditional light on the face of Adam, which was not taken from him until Saturday night. On that night, the light disappeared, and Adam found two stones which God prepared for him. He rubbed the stones and produced light. Adam then recited the blessing which is now recited in the Habadalah ceremony.[11]

Still another version is that the Sabbath of the first week of creation was thirty-six hours long. With the approach of night, Adam began to tremble for fear that his punishment was about to start. God then prepared two stones by means of which Adam produced fire.[12]

Another tradition relates that the first Sabbath protected Adam from all pain and suffering. When night arrived, Adam feared that the serpent might visit him in the dark, and again mislead him. God then sent him a pillar of fire to protect him. When Adam saw the pillar of fire, he was glad and said, "Now I know that the Lord is with me." Spreading out his hands toward the fire, he recited the blessing:

בּוֹרֵא מְאוֹרֵי הָאֵשׁ

When he removed his hands from the fire, Adam remarked: "Now the weekdays are separated from the Sabbath. For on the Sabbath one must not kindle any lights." He then said the following blessing:[13]

הַמַּבְדִּיל בֵּין קוֹדֶשׁ לְחוֹל

For the Habadalah blessing over the light, one should use a large candle, or two or more candles held together, so that there will be several wicks. It is customary to look at and examine one's fingernails by the light, while the blessing is being recited, so that some personal use is made of the light.[14] This custom also serves to indicate that, up to that hour, work was prohibited, and may now be re-

sumed.[15] It also presages blessings and increasing happiness.[16] Two or more wicks or candles are used, because the blessing contains the plural term "lights." [17]

In the event one has no wine over which to recite the Habadalah, the blessing over the light may be recited independently.[18]

When the blessing over the spices is completed, the person who has performed the ceremony sniffs the spices before replacing them on the table. They are kept in a small receptacle, made especially for the purpose. This is known as the "Hadas." The reason given for the blessing is to cheer the soul which has been saddened because of the departure of the Sabbath.[19] This also accounts for the practice of omitting the blessing over the spices when a holy day follows immediately after the Sabbath. For the soul then rejoices with the incoming holy day.[20]

The man who performs the ceremony stands up, and the other members of the family, watching in silence, stand around him. He pours the wine into the cup, filling it to the brim. After reciting the blessing, he drinks of the wine, and then extinguishes the light with a little of it. There is also a custom of washing the eyes with the wine used to extinguish the candles. Women, as a rule, do not drink of the Habdalah wine.[21]

After the Habdalah ceremony the following passage is chanted:

> May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.
>
> The day hath declined like the palm tree's shade; I call upon God who performeth all things for me; the watchman saith, The morning cometh, though it now be night.
>
> Thy righteousness is like Mount Tabor: O pass thou wholly over my sins; let them be as yesterday which is past, and as a watch in the night.
>
> The season of mine oblations is over: would that rest again were mine! I am weary with my groaning; in my tears I melt away every night.
>
> Hear my voice, let it not be cast away; open to me the lofty gate, for my head is filled with dew, my locks with the drops of the night.

Be entreated, O dreaded and awful God; while I cry, grant me thy redemption, in the twilight, in the evening of the day, yea, in the blackness of the night.

I call upon thee, Lord, save thou me; make me to know the path of life; from pining sickness snatch thou me, from day to night.

Cleanse the impurity of my deeds, lest my foes should say, Where is the God that made me, who giveth songs in the night?

We are like clay in thy hand; forgive, we beseech thee, our sins both light and grave, and day shall pour forth the word unto day, and night unto night.

May he who maketh a distinction between holy and profane pardon our sins; our offspring and our possessions may he multiply as the sand, and as the stars in the night.

The Rabbis have emphasized the importance of observing the "Habdalah" ceremony, declaring that he who observes it, will be among those who will inherit the world to come.[22] Some Talmudic authorities held that such persons will have worthy sons—sons who will become religious leaders in their respective communities.[23] On the other hand, he who does not observe the "Habdalah," nor listens to it when others perform it, will not be successful in acquiring the material things of life; or as the Rabbis put it, "He will not see a sign of blessings in the world." But he who is careful to observe this ceremony, signifies the holiness of the Jewish people and their separation from the rest of the world, and that he is a worthy member of the "Chosen People." [24]

4. THE MOTHER'S HABDALAH PRAYER

On Saturday night, the pious mother, in her humble way, beseeches God to bring a new and better week than the preceding one. In song, free of form and rhythm, the words pour gently forth from her mouth, like the peaceful waters from a brook. The song is most natural, emotional, simple and devotional. In her own Yiddish, she sends up a prayer to God. But her prayer is not confined to herself alone, but for K'lal Yisroel. With this lyrical, plaintive wail, she approaches God for her modest needs. The prayer follows:

Oh God of Abraham, Isaac, and Jacob! Protect Thy People Israel! The beautiful-holy Sabbath is gone, and in its place, shall return a new week of health and prosperity. Un zu mazel un brochah un zu osher v'choved un zu parnassah. Who besides Thee, Heavenly Father, is aware of the hardships and plight of Thy people Israel, and their bitter suffering? With what difficulty every Jew earns his piece of bread; with what worry and heartache! Does any one realize with what effort the Jew manages realize his "Finster Chayunah." What other nation fears the prelude of a new week like your poor exiled Children? A new week faces us—a new week brings us new worries, new fears, and new anxieties. The only thing that remains is our hope in Thee. The sole belief in Thee has, Oh God, given us enough courage to weather all storms of persecution, mimicry, mockery, and scorn. "Lochen y'hi rotzon milfonecho," let it be Thy will, Oh Mighty God, that in the new week that approaches us, that Thou may open for us the gates of pity; that Thou should send us our needs in peace, and not in sorrow; and give us sustenance from Thy bountiful palms.

The Departure of the Sabbath

Songs or Zemirot are chanted in every Jewish home on Saturday nights, to mark the departure of the Sabbath. Most of the Saturday night songs contain references to the Prophet Elijah and to the various legends concerning him. There are many reasons for these references. One tradition has it that, since Elijah would not come on Friday to announce the coming of the Messiah, we pray that he should not come later than Saturday night. Another explanation is that Elijah enters Paradise every Saturday night, and records the worthy deeds of those who observe the Sabbath. A third is based on the Talmudic tradition that, if the Jews were to observe only one Sabbath in the correct manner, they would be freed from oppression. Hence, the prayer on Saturday night to the Holy One that He send us the Prophet Elijah to announce the redemption of Israel.[25] According to the Cabalists, Elijah is mentioned on Saturday nights because he takes upon himself suffering for the sins committed by the wicked throughout the week.[26] Finally, whoever recites the

verses in which Elijah is mentioned will have his memory strengthened, and will be sure to have a successful week.[27]

Elijah is referred to in the Saturday night songs under three names:

1. Ha-Nabi (The Prophet)
2. Ha-Tishbi (The Tishobite)
3. Ha-Giladi (Of Gilead)

The first name denotes Elijah as the one who will announce good tidings to Israel. The second denotes Elijah as the one who will solve our mental perplexities. The third as the one who will bring peace into the world.[28]

The departure of the Sabbath is marked by a Saturday night meal known as "Malwe Malka" or the accompanying of the bride, i.e., the Sabbath. If one cannot eat a regular meal, he should eat some cake or other light repast, to honor the departing Queen Sabbath.[29]

The custom of having a meal on Saturday night, in honor of the departure of the Sabbath, is mentioned in the Talmud, where the importance of having such a meal is fully described. One Talmudic authority states that every one should have his table set for a regular meal on Saturday night, even though only a little food need be eaten. R. Abaho, a well-known Palestinian authority, was in the habit of preparing a fat calf for the Saturday night meal, even though he would eat only the kidneys. Once his son suggested that they should not be so extravagant; that the kidneys from the Friday night meal could be kept for that purpose. R. Abaho took his son's advice. But a lion came and devoured the calf.[30]

During the "Malwe Malka" one says:

דָּא הִיא סְעוּדְתָא דְדָוִד מַלְכָּא

This is the meal of King David.

The custom for this Saturday night meal is based on a tradition that King David, after he was told by God that he would die on a Sabbath day, celebrated at the close of every Saturday that he was spared. All the people of Israel participated in King David's celebrations, which eventually came to be spoken of as "This is the meal of King David." The Malwe Malka is observed to the present day.[31]

Book Two

SABBATH LEGENDS

SABBATH LEGENDS

ON Adam's first Sabbath day he praised God and sang, "A Psalm, a Song, for the Sabbath day. It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O, most High." [1]

Groups of angels descended from heaven and responded with: "It is right!" In heaven, too, angels played various musical instruments and accompanied Adam in his songs before the Lord, "And to sing praises unto Thy name, O most High." [2]

In the seventh hour of Friday, Adam entered Paradise. The angels welcomed and complimented him. Late in the afternoon Adam was expelled from Paradise because of his sin. The angels then recited, "Man that is in honor understandeth not; he is like the beasts that perish.[3]

When the Sabbath arrived, it pleaded for Adam, saying, "O Master of the Universe, during the first six days of Creation, no person was judged. Art Thou going to set a precedent on the Sabbath? Is this my sanctity, my blessing? Hast not Thou blessed me? 'And God blessed the seventh day, and hallowed it.' " [4]

Adam was thus saved from judgment for the sake of the Sabbath day. Realizing the power of the Sabbath, he said, "The Lord surely had good reason for blessing and sanctifying the Sabbath." Then he began to sing in honor of the Sabbath, and recited the ninety-second chapter of Psalms, which begins: "A Psalm, a Song, for the Sabbath day." [5]

God blessed the first Sabbath with light. When Adam and Eve committed the first sin, God decided to store away the real light for the future world. He wanted to do this immediately after sunset on Friday evening; but out of respect for the Sabbath, He kept that light

in the world until the Sabbath was over. This is the force of the verse: "And God blessed the seventh day, and hallowed it." [6]

The people enjoyed that light, and praised the Holy One, blessed be He, in keeping with the verse: "He sendeth it forth under the whole heaven, and His lightning unto the ends of the earth." [7]

The Master of the Universe created a special angel for each object He brought into the world.

On the first Friday night He sat down on His throne, and summoned all these angels before Him. When they appeared, He got up from His throne and caused the angel of the Sabbath to sit on it. When the others saw that, they started to sing and recite praises in honor of the Angel of the Sabbath, as is indicated in the verse: "A Psalm, a Song, for the Sabbath day." [8]

The Holy One said to the angels: "Your songs are for the Angel of the Sabbath, and not for Me!" When the angel of the Sabbath heard that God was pleased with the singing of songs, he immediately descended from the throne and began to recite, "It is a good thing to give thanks unto the Lord." [9] And the other angels responded with: "And to sing praises unto Thy name, O Most High." [10]

"And the Lord set a sign for Cain, lest any finding him, should smite him." [11]

Some Rabbis say that the Lord put the stamp of the Sabbath on Cain as a protection. For the expression "a sign" is also found in the Scriptures in connection with the Sabbath: "It is a sign between Me and the children of Israel forever." [12] Just as the Sabbath pleaded for Adam, so did it plead for Cain.[13]

What is the meaning of the verse, "Let heavier work be laid upon men"? [14]

The children of Israel had scrolls in which it was inscribed that the Holy One, blessed be He, would redeem them because they rested on the Sabbath. They would play with these scrolls on the Sabbath.

When Pharoah discovered this, he said, "Let heavier work be laid upon the men, that they may labour therein; and let them not regard lying words." [15] By this he meant that they should have no recreation on the Sabbath.[16]

"And it came to pass in those days, when Moses was grown up, that he went out and looked on their burdens.[17] He saw that there was no period of rest.

Moses went to Pharaoh and said to him, "When a slave does not rest one day in the week, he dies young. If you will not give these slaves, the Israelites, one day in the week in which to rest, they will soon perish."

Pharaoh told Moses to proceed and act in accordance with his own wishes. Moses then enacted the Sabbath as the rest day.[18]

R. Eliezer says, "The gate of the inner court in the Temple, that looked toward the east, would have its doors locked during the six days of the week. But on the Sabbath, these doors would open by themselves." This is the meaning of the verse: "Thus said the Lord God, 'The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath day, it shall be opened.' " [19]

R. Jehudah says, "On the Sabbaths and on the days of the new moon, the people will stand there and witness the doors opening by themselves. Then they will know that the Sabbath day has arrived, and will sanctify it accordingly." [20]

When God was about to give the Torah to Israel He summoned the people of Israel and said to them: "My children, I have a good article in the world, and I would like to give it to you for ever—if you will accept My Torah and observe My Commandments."

The people then asked: "Master of the Universe, what good article would You give us if we keep Your Torah?"

The Holy One, blessed be He, replied, "It is the world to come!"

The people of Israel answered: "Show us a sample of the world to come."

The Holy One, blessed be He, said: "The Sabbath is a sample of the world to come. For that world will be a long Sabbath day." [21]

Turnus Rufus, the Roman commander in the days of the Hadrianic persecutions, once asked R. Akiba, the well-known Talmudist of the second century of the common era, "Why is one day different from other days?"

"Why is one person different from other persons?" R. Akiba replied.

"What do you mean?" the Roman commander asked.

R. Akiba explained, "You have asked me, 'Why is the Sabbath day different from other days of the week?' So I have answered with another question: 'Why are you, Turnus Rufus, different from all other persons?' "

Turnus Rufus replied, "I am different because the King desired to honor me."

R. Akiba then remarked, "The King of Kings, the Holy One, blessed be He, desired likewise, that Israel pay respect to the Sabbath day."

"Can you prove it?" Turnus Rufus asked.

"We can prove it by the River Sabbation, which flows all week, but rests on the Sabbath," R. Akiba replied. "We can also prove the sanctity of the Sabbath by the Manna which came down every day of the week except on the Sabbath day. The Scriptures say: 'And Moses said, "Eat that today; for today is a Sabbath unto the Lord; today ye shall not find it in the field." ' [22] Furthermore, the people who practice witchcraft, cannot conjure up the dead on the Sabbath day."

When Turnus Rufus heard this, he decided to try to conjure up his dead father on the Sabbath. But he did not succeed. He tried again on a weekday and succeeded. He then asked his father why he did not appear on the Sabbath.

"Does everyone who dies become a Jew and observe the Jewish Sabbath?" he questioned.

"He who does not observe the Sabbath in the world, of his own will, observes it here against his will," his father replied.

The Roman commander asked his father again, "Do the dead perform manual labor during the weekdays, that they rest on the Sabbath?"

"All the days of the week we are judged and go through ordeals and punishments for our sins," the father replied. "But on the Sabbath day we rest."

Turnus Rufus then resumed his discussion with R. Akiba. He asked, "If God desires that Israel pay respect to the Sabbath, why does He, Himself, work on the Sabbath?"

R. Akiba replied, "What kind of work does God do on the Sabbath?"

The Roman commander explained. "God causes the winds to come," he said. "He brings the clouds and causes rain. He makes the dew fall upon the earth and the sun to shine. He causes the fruit to grow and ripen. In short, whatever He does during the week, He does also on the Sabbath."

"You are familiar with the Jewish laws," R. Akiba replied. "The law is that when two people's dwellings face one courtyard, they are not allowed, on the Sabbath, to take any objects from their respective homes to that enclosure, for the yard is no longer a private territory, except when the ceremony of the 'Erub' is performed before the Sabbath has arrived. But if the courtyard belongs to one individual, he may handle objects in that yard on the Sabbath. So it is with God. The entire world belongs to the Holy One, blessed be He, there being no other power sharing with Him His Universe." [23]

Once a wicked Roman government decreed that the Jews should not keep their Sabbath; should not circumcise their newly born sons; and should not observe the Levitical laws of menstruation.

A Jew named R. Reuben Istrobilos disguised himself as a Roman and went to the Roman officials to plead with them in favor of the Jews.

He said to them, "Would you have an enemy become richer or poorer?"

"Poorer," they replied.

Then he argued, "If so, do not let the Jews work on the Sabbath,

so that they become poorer." And again he said, "Would you have an enemy become weaker or stronger?"

"Weaker," was the reply.

"Then," said he, "let the Jews practice circumcision and become physically weaker."

"Would you have an enemy increase or decrease in numbers?" asked R. Reuben.

"Decrease," replied the officials.

"Then," said R. Reuben, "let them practice the laws regarding menstruation, and thus have fewer children."

The Roman officials were convinced by the arguments of R. Reuben, and repealed the decrees. But when it was discovered that he was not a Roman but a Jew, the original decrees were revived.

Later, however, several Rabbis visited Rome again. The daughter of the emperor was very ill at the time, and one of the Rabbis effected a miraculous cure. As a reward, that Rabbi was permitted to choose anything out of the archives. He selected and destroyed the document containing the decrees against the Jews.[24]

Rabbi Jehuda said in the name of Rab, "Every day, a voice comes down from heaven and is heard to say, 'The entire world exists for the sake of thy son, Hanina.' But my son Hanina, himself, is satisfied with a pot of 'carob' from one Friday to another."

Hanina's wife was in the habit of firing the stove every Friday, so that people would not notice their scarcity of food for the Sabbath. But she had a bad neighbor—a woman who would say: "We know that they have nothing. What are they heating the stove for?"

The neighbor knocked at Hanina's door and entered the house. His wife felt ashamed and went into the bedroom. At the same moment, a miracle happened—the stove became filled with bread and the kneading trough was suddenly filled with dough. The visitor then called to Hanina's wife to get a shovel and take the bread out of the oven. Hanina's wife replied, "That is why I am in the bedroom; I am looking for a shovel."

Some say that Hanina's wife actually foresaw what was going to happen, and that she really went to look for a shovel. In any event,

after that incident, she said to her husband, "How long shall we go on starving and suffering?"

"What can I do?" he answered. "Go and pray to God that He should give you something."

She prayed and received a leg of a golden table. Afterward, she saw in a dream that the righteous, in the world to come, would have golden tables with three legs and that she would have a golden table with only two legs. She complained to her husband about it, and he said to her, "What can I do? Go and pray that the golden leg be taken away from you."

She prayed, and the leg disappeared.[25]

A story is told about a certain pious Jew in Rome who used to pay his respects to holy days and to the Sabbath by spending much money in honor of them.

Before a particular Sabbath—some say it was the Sabbath before the Day of Atonement—he went to the market place to do his shopping. He found only one fish for sale, and a messenger from the Governor bargaining for it. Thereupon the Jew announced that he wished to buy the fish, and offered a higher price for it. Each tried to get the fish by outbidding the other, and finally the Jew triumphed.

At dinner, the Governor asked the servant for fish, and the latter told his master that, at the market, there had been only one fish left, and that a Jew had bought it for a very high price.

The Governor sent for the Jew and told him that his property was to be confiscated by the Government.

"I am a poor tailor and I have no property," the Jew pleaded.

"You are a poor tailor and eat such expensive fish?" the Governor rapped.

"If your excellency will permit me, I shall explain the whole case to you," the Jew replied.

The Governor allowed him to speak, and the Jew continued:

"We have one day in the year which is very beloved to us—more so than any other day in the year. On that day, all our sins are forgiven. That is why we honor that day so greatly, and that, your excellency, is the explanation of the incident at the market."

When the Governor heard the tailor's story, he freed him. And God likewise rewarded this pious Jew. The Holy One, blessed be He, caused him to buy a fish which had swallowed a large pearl of great value, and the poor tailor was thus able to support himself for the rest of his life.[26]

A Rabbi has told the following story:

"Once I was invited by a man in Laodicea to dine with him. The food was served on silver plates and in costly vessels. Twenty-four people were in attendance. Two children were standing—one on either side of my host. One child recited the verse: 'The earth is the Lord's, and the fulness thereof.' [27] The other child recited: 'Mine is the silver, and Mine the gold, saith the Lord of Hosts.' [28] This was done to remind my host that he should not think too much of himself."

"I asked him, 'My son, how do you come by all these honors?' He replied, 'My master, I used to be a butcher. Whenever I would find a fat animal during the week, I would keep it for the Sabbath.' It is not for nothing that you have come by all these blessings," I remarked.[29]

A man named Joseph used to pay great respect to, and spend much money for, the Sabbath.

In his neighborhood there lived a wicked person who was very rich. The soothsayers prophesied that eventually all his riches would come into the possession of Joseph. The rich man sold all his property and bought a very expensive diamond. He placed the stone in his hat for safe keeping.

One day, as he was crossing a bridge, the wind blew his hat into and water and a fish swallowed the diamond. The fish was caught by a fisherman who, on a Friday afternoon, offered it for sale to Joseph known by all to buy the best food for the Sabbath.

Joseph bought the fish, opened it, and found the diamond which he sold for thirteen thousand golden coins. A mysterious old man

met Joseph and remarked to him: "When one lends to the Sabbath, the Sabbath pays back!" [30]

On a certain Friday, Rabbi Simeon ben Halafta, a well-known Talmudic authority, had no money with which to buy the necessary provisions for the Sabbath. He went out of the city and prayed to God. The Holy One, blessed be He, sent down from heaven a valuable stone to R. Simeon. The Rabbi sold the stone to a banker and received enough money for the Sabbath.[31]

Abba Tahanah, the Pious, was once about to enter a city on a Friday afternoon. He was carrying a heavy bundle on his back. Darkness was beginning to set in.

Suddenly he noticed a person afflicted with boils, lying on the cross-roads. The sick man said to Abba Tahanah, "My Master, would you perform a charitable act and help me enter the city?"

The pious man hesitated, undecided as to whether he should leave his bundle on the road in order to help the sick man, and risk losing his possessions, or to ignore the plea and thereby commit a moral sin. Finally, he decided to help the sufferer and to leave his possessions on the road.

When he returned, he found his bundle intact, and started back to the town which he reached very late. Everyone in the town was wondering and saying, "Is this Abba Tahanah, the Pious? Why did he come to town so late?"

Abba Tahanah, himself, began to worry that perhaps he had transgressed the sanctity of the Sabbath. At that moment, the Holy One, blessed be He, caused the sun to shine, so that everybody could see it was still daytime. The pious man then heard a heavenly voice saying, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works." [32]

It was the practice of Hillel, the Elder, to take a walk every Friday afternoon.

Once he was asked where he was walking. Hillel replied, "I am going to perform a commendable act. I am going to the bath house to cleanse my body out of respect for the Sabbath." [33]

"They who sit in the gate, talk of me; and I am the song of the drunkards." [34] This verse refers to those non-Jews, who spend their time in play houses, getting drunk and then laugh at the Jews who spend much for the Sabbath. They remark that the Jews have special Sabbath clothes; that they work a whole week and spend their earnings for the Sabbath; that the Jews break their beds in order to have firewood with which to cook for the Sabbath.[35]

Once a certain Rabbi passed away. He appeared to one of his disciples in a dream. The disciple noticed a stain on the forehead of his master, and asked him what had happened to his forehead. The master then told him that he had been punished because he used to speak in the Synagogue during the Friday night services, and also because he was not careful in trimming his fingernails.[36]

The twenty-eighth day of Adar is considered a happy day in Israel, for it was on that date that the Jews were relieved of a very cruel decree against them.

Once the government enjoined the people of Israel from occupying themselves with the study of the Torah, and required them to violate the Sabbath, and to refrain from circumcising their newly born sons.

R. Jehuda ben Shammua and his colleagues went to a prominent lady to ask her to plead with the government in favor of the Jews, so that the decrees would be repealed. She told them to pray to God on a certain night. This they did with deep devotion. Then they pleaded with the government. "Are we not all brothers?" they asked.

"Are we not all of one father? Are we not all of one mother? Why are we different from all other peoples, that you decree against us?"

The government repealed the laws and the Jews declared that day a Holy Day.[37]

A certain Jewish woman was in the habit of doing her weaving on Friday and thus would not have time to prepare properly for the Sabbath. When she died, she appeared in a dream to some one who noticed that her eyes and hands were burned by hatcheled flax. This person asked her why she was burned that way and she replied because she was in the habit of busying herself on Fridays with weaving flax, instead of preparing for the Sabbath.[38]

When R. Jehuda Ha-Nasi, the well-known Tanna of the second century of the common era, was about to die, he asked his sons to visit him.

When his sons came, he said to them, "Be careful with the honor due your mother. Candles should be lighted at my seat; the table is to be set at my place; and the bed is to be made." For even after that scholar died, he used to visit his home every Friday night.

One Friday night, a woman neighbor knocked at the door. The servant girl told her not to make any noise, because Jehuda was present. After that time, he stopped visiting his home on Friday nights.[39]

R. Jehuda Ha-Nasi invited the Roman Emperor Antoninus for two meals: one on Saturday and one during the week. On Saturday the emperor was served with a cold dish; the weekday meal consisted of hot dishes. The emperor remarked, after the second meal, that he liked the Sabbath meal much better, even though it was cold.

R. Jehuda Ha-Nasi explained that there was one spice missing in the weekday meal.

The emperor asked: "Does the king's pantry lack anything?"

R. Jehuda replied: "It is the Sabbath which is missing in the second meal." [40]

The Roman Emperor asked Rabbi Joshua ben Hananiah, "Why do the Sabbath dishes emit such enticing aroma?"

The Rabbi replied, "We have one spice, the name of which is 'Sabbath.' That is our chief ingredient. Hence, the delightful fragrance."

The emperor then asked: "Can you give me that spice?"

"No!" answered R. Joshua. "Only he who keeps the Sabbath can make use of that spice." [41]

R. Hanina ben Dosa noticed, one Friday night, that his daughter looked worried. He asked her to explain, and she told him that she had made a mistake before sunset. Instead of oil, she put vinegar in the Sabbath lamp.

R. Hanina told her not to worry because God, who caused oil to burn, would also cause the vinegar to burn.

That is exactly what happened. The lamp remained lit during the entire Sabbath.[42]

A Talmudic authority related the following incident:

"The candlelights are a real blessing through which God sanctified the Sabbath. Once I kindled the Sabbath light on Friday afternoon. That light burned all through the Sabbath Day. When I came home on Saturday night, I found the lamp still burning, and none of the oil had been consumed." [43]

The custom is not to drink anything Friday evening before the Kiddush is recited. According to an ancient tradition, he who drinks

water shortly before the Kiddush ceremony, is regarded as though he had robbed the dead. This is based on the belief that the wicked Israelites rest in the Gehenna on the Sabbath.

On Fridays, late in the afternoon, the dead leave the Gehenna, drink water, wash themselves, and cool off. Thus all the water is left for their use, and any living person who uses water at that time robs the dead.

For the same reason, the first three verses of the daily Maarib services, are not recited on Friday night. These verses are a prayer to God that the administering angels who oversee the wicked in the Gehenna should be lenient with their souls. Such prayer is not necessary on Friday night, since the souls are given a rest on the Sabbath.[44]

The disciples of R. Zakkai asked him the reason for his old age. He told them that he never missed observance of the Kiddush ceremony on the Sabbath. His old mother once sold her prized Sabbath headband, in order to buy wine for Kiddush. When she died, she left three hundred bottles of wine. When R. Zakkai died, he left three thousand bottles of wine.[45]

R. Jehuda Ha-Nasi once decreed a fast day in the hope that rain would come. But no rain came. He went to R. Ilfo and asked him to pray. The latter prayed and rain actually fell at once. R. Jehuda then asked him what other good deeds he performed. R. Ilfo told him that he lived in a village of very poor people who had no wine for the Kiddush and the Habdalah, and that he always supplied the Sabbath wine to them.[46]

A certain lady once said to Rabbi Jehuda, "Although you are a Talmudic authority, you look like a drunkard."

"By my faith!" he replied, "I taste wine only from the cups of the Sabbath Kiddush and Habdalah; and from the four cups of

the Seder ceremony on Passover eve. I suffer from a headache, on account of these four cups, from Passover until Pentecost. The reason for my unusual appearance is not excessive drinking, but rather, as explained in the Scriptures: 'A man's wisdom maketh his face to shine.' " [47]

R. Huna, who wore a girdle of grass, explained, when he visited Rab, who asked him about the unusual girdle:

"I had no wine for the Sabbath Kiddush, so I borrowed money, with my regular girdle as a pledge, and bought wine for the Kiddush."

Rab then said to R. Huna: "I bless you to be covered with silk."

When the son of R. Huna was being married, R. Huna's women friends, who were guests at the wedding, threw over him silk clothes which covered him completely. When Rab heard of this, he was angry with R. Huna for not having told him that his blessing had materialized.[48]

In the Gaonic Responsa there is a statement to the effect that Palestinian Jews say the "Kedusha" only on Saturdays. For the verse says: "Each one had six wings." [49] Thus each wing of the Seraphim recites a song for the Lord on each of the six respective weekdays.

When the Sabbath arrives, the Seraphim say to God: "Master of the Universe, we have no more wings with which we may recite a Sabbath song."

The Holy One, blessed be He, answers them: "I still have one more wing that would recite a song before Me. From the uttermost part of the earth have we heard songs." [50]

The Israelite who does not observe the Sabbath in this world finds no rest in the other world. There is an angel appointed to take the body of that Israelite out of the grave and put it in Gehenna amidst the wicked. Nor does his soul have any rest; for it is put into the fire of the Gehenna. This is the significance of the verse in Isaiah:

"And they shall go forth, and look upon the carcasses of the men that have rebelled against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence unto all flesh." [51]

Once a certain Jew, a stranger, came to town late on a Friday afternoon. He had money but would not keep it with him on the Sabbath, and went to seek an honest man with whom he could deposit it.

He went to the Synagogue, and found a man praying with his phylacteries on his head. The visitor thought: "This man is the right person with whom to leave the money. He is surely trustworthy." He gave his money to that man.

When the stranger came to claim his money on Saturday night, the man denied having received it. "I did not trust you," said the stranger, "but God, whose name you were wearing on your forehead."

He began to pray to God: "Oh Master of the Universe, I have trusted only in Thy Holy Name, which had been on the forehead of that man." While the stranger was thus praying, he fell asleep. Elijah, of blessed memory, appeared to him and told him to go and visit the wife of the person who cheated him, and ask her for the money. Elijah also told him to say to the woman that her husband had ordered her to deliver the money; and, as a sign that he was telling the truth, to say that her husband had revealed to him that he and his wife ate leavened bread on Passover eve, and that they ate prohibited food on the eve of the Day of Atonement.

The stranger did all this, just as Elijah bade him, and obtained the money from the woman. When the husband returned home, he beat his wife for having returned the money to the stranger. The woman said to her husband: "Why do you punish me? Have you not told the stranger the sign which is known only to ourselves?" The husband then said: "Since the people have discovered our double life, let us return to our original faith." They had been proselytes to Judaism.[52]

The Rabbis have prohibited the use of nail-studded shoes on the Sabbath, because of the following incident which occurred.

The Jews once hid themselves in a cave in order to escape attack by an enemy. They allowed their fellow Jews to enter the cave but not to leave it. One Jew came into the cave, wearing nail-studded shoes. The others, judging from the footsteps, thought someone had left the cave, and that the enemy had discovered their hiding place. Panic broke out, and a number of Jews were killed as a result.

Another version of this tale is that they heard an unusual sound which scared them and threw them into a panic. Still another version is that they were assembled in the Synagogue when the strange noise was heard. This tragic incident on a Sabbath is the origin of the prohibition of nail-studded shoes.[53]

Aher, the teacher of R. Meir, gave up Judaism and took to committing all kinds of sins.

Once he went to a prostitute and desired to commit a sin with her. She remarked to him: "Are you not Elisha ben Abuyah?" That had been his name while he was an observant Jew.

Thereupon, he tore a radish out of the ground. This was done on the Sabbath. The woman then said: "This must be someone else." Hence, his name "Aher," meaning another one.[54]

R. Hanina ben Dosa was once having his Friday night meal, when suddenly the table broke down. The people asked R. Hanina why that happened, and he gave the following explanation.

He had borrowed some spices from his neighbors and had forgotten to give the fixed tithes. Having reminded himself, he made an official statement to the effect that he would give those tithes when the Sabbath was over. The table then stood up again by itself.[55]

Mount Simeon was destroyed because the people committed the sin of playing ball on the Sabbath.[56]

As to the meaning of the verse: "And when she saw that she was steadfastly minded to go with her, she left off speaking unto her." [56a] Naomi said to Ruth: "We Jews are not allowed to walk on the Sabbath beyond the city limits." Ruth then replied, "For whither thou goest, I will go. . . ." [57]

A story is told about the teacher of R. Meir, Aher, who had left Judaism:

He was riding on a horse one Sabbath, and R. Meir, his disciple, followed him on foot to learn Torah from him. Suddenly Aher stopped and told R. Meir to return, for they had reached the Sabbath limits. R. Meir then remarked, "You, too, return to Judaism." [58]

"A woman of valour who can find?" [59] This verse applies well to the wife of R. Meir.

R. Meir was once lecturing at the academy on a Sabbath afternoon, while his two sons died at home. His wife took their bodies, placed them on the bed, and covered them up.

On the Sabbath night, when R. Meir came home, he asked for his sons. His wife told him that they had gone to the academy. He remarked that he had not noticed them there. Meanwhile, she brought him a cup of wine and he recited the Habdalah to mark the departure of the Sabbath. Again he asked for his sons, and she told him that very likely they had stopped somewhere and would soon return. She set the table for R. Meir. He ate and recited grace.

Afterwards, his wife said to him, "I have a question to ask of you. A certain person entrusted me with some things and now he desires to have them returned to him. Shall I return them?"

R. Meir replied, "Of course. The objects should be returned to the original owner."

She then took him to the room where lay the two bodies. R. Meir cried bitterly over his loss. His wife remarked: "Have you not told me that I should return entrusted things to their original owner?"

R. Meir answered: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." [60]

Once a woman had two sons. An accident occurred and the two children fell into a pit and were drowned. This happened on a Sabbath day when the woman's husband was at services in the Synagogue. The woman did not inform her husband of the tragedy immediately upon his return from the Synagogue, so that the Sabbath meal would not be robbed of the joyous spirit of the day.

After the meal, she told him that she would like to ask him something. "Two golden crowns were entrusted to me ten years ago," she said, "and now the original owner wishes to have them returned. Shall I give them to him?"

"Yes," replied her husband.

Then the woman told him, "Your two sons fell into a pit and were drowned. And now pay your respects to your Master, and let us not desecrate the Sabbath, but control ourselves until the Sabbath is over."

They continued to celebrate the Sabbath as usual. On Saturday night, after dark, the parents went to the pit to recover the bodies of their children for burial. But a miracle had happened. The children emerged from the pit alive. It is said that the self-control of the parents, and their determination not to desecrate the Sabbath, had wrought the miracle.[61]

One Sabbath afternoon, a pious Jew took a walk to his fields and noticed that a portion of the fence was broken down. He pondered over the manner of repair, and had come to a decision, when he suddenly realized that it was the Sabbath, and that it was wrong to give thought to such matters on that holy day. He decided never to fix the broken portion. But a miracle happened. A caper tree grew up

at the broken part; and its fruit enabled the old man to support himself and his family for the rest of their lives.[62]

A Jew once had a cow that he harnessed to a plow. Finding himself in need of money, he sold the cow to a non-Jew. The latter had no trouble making the animal work the entire week. But when it came to the Sabbath, the cow refused to move. The new owner beat it, but to no avail; the cow would not move.

The non-Jew decided to go to the Jew to demand that he take back the beast he thought was sick. The Jew, knowing that the animal was accustomed to rest on the Sabbath, readily understood the trouble, and promised to make it do the work.

He went to the cow and whispered to it, "Cow, cow, you know that as long as you were in my possession, you worked only on weekdays and rested on the Sabbath; but now that I was compelled, because of my sins, to sell you to a non-Jew, I beg of you to get up and do the plowing." The Cow got up and began to pull the plow. The non-Jew was amazed. However, he refused to keep the animal unless the Jew would tell him what he whispered to it, and explain to him why the beatings he had administered had proved ineffectual.

The Jew explained that he was not a magician; that he merely informed the cow about the change in ownership, and that it would have to work on the Sabbath. The non-Jew marvelled and said:

"If the cow, which has no mind and no speech, recognizes its Creator, how much more should I recognize my Creator, when I was created by God in His own image, and He gave me understanding?"

The non-Jew then embraced Judaism. He studied the Torah diligently and became a leading scholar. He assumed the name of Yohanan ben Turatah.[63]

There is a certain fish, which comes near the shore on Friday after sunset, and does not move thereafter. Though it be lanced with spears and swords, it will not move from the shore until the Sabbath is over.[64]

There is a certain kind of dove which does not eat grain or other food that has been detached from the ground on the Sabbath.[65]

In the Lebanon community, which is in Northern Palestine, the Roman General, Titus, found an unusual river whose waters were turbulent during the entire week, but on the Sabbath there was no water at all. The river was completely dried up. When the Sabbath was over, streams of water reappeared.

Because this river rests on the Sabbath, it has been named "Shabbatica." [66]

There is a certain mountain which yields silver ore. On the Sabbath day, no silver is to be found in the earth or dust of the mountain.

When a person dies, the earthly life—Nefesh—rests in the grave. The spirit goes up to the lower Paradise, and the soul to the upper Paradise. But on the first day of the month, and on Saturdays, all three are reunited and go up to heaven.[67]

Every Friday, the wicked are taken out of the Gehenna and placed on two mountains of snow. On Saturday night, they are taken back to Gehenna. An angel comes and returns them to the Gehenna against their will.[68]

The wicked in Gehenna also rest on the Sabbath. They even wear a special crown for the Sabbath. But, on Fridays, they go through a double ordeal.

The same principle was true of the Manna. There was no Manna

to be found in the fields on the Sabbath. But, on Fridays, there was twice as much as on other days.[69]

Every person who dies has to go through an ordeal known as the "beating of the grave," or "hibbut ha-keber," during the first night in the grave. But whoever is buried on Friday is exempt from that ordeal because the Sabbath protects him.[70]

On the Sabbath day, all pain, anger and trouble are removed from the world. For, on that sanctified day, the additional soul given to each person celebrates God's Festival, even as in the world to come.[71]

Three hundred and sixty-five angels, as many as there are days in the year, are appointed to bring joy to the world on Fridays, when every Israelite is about to receive an additional soul for the Sabbath. These angels remove the worries, troubles and sadness from all the people of Israel, and bring them joy instead. They also suspend judgment, during the Sabbath, for those who are in Gehenna.[72]

There is a certain organ in every person's body, the name of which is "Naskoy." This organ does not absorb any of the food one eats, except on Saturday night, when the Sabbath has just ended.[73]

There is a certain kind of bird that lives forever because it eats only once a week—on Saturday night.[74]

On the Sabbath day, Haman drew lots to destroy the people of Israel. The angel of the Sabbath appeared before the Holy One, blessed be He, and said: "Master of the Universe, the Sabbath marked the completion of all thy works. If Thou desirest to destroy the people, first destroy the Sabbath, and afterwards Thou wilt destroy them." [75]

Book Three

THE SABBATH IN JEWISH THEOLOGY

1

REST—THE CLIMAX OF CREATION

JEWISH theological doctrines relating to the Sabbath center upon the biblical passage: "And the heaven and the earth were finished and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day, from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made." [1]

This passage, as rabbinically interpreted, implies that God created daily, during the first week of Creation, three different objects. On Friday, He created six objects—three for Friday, and three for the Sabbath. For God would not work on the Sabbath. Adam and Eve, as well as the rest of the animal world, were the last objects of Creation.[2]

Because of the Sabbath, some of the objects were left unfinished. Originally evil spirits were to be given physical bodies. But the Sabbath arrived, and the evil spirits remained discarnate entities. It is for this reason that these spirits mingle with human beings and have some human characteristics.[3]

Some hold, too, that because of the coming of the first Sabbath, the ideal Temple of the Future, which God had planned, was not built. The Temple, however, will appear in Jerusalem at the proper time.[4]

A number of explanations have been given as to why Adam—the last of all creatures—was created on Friday. It has been held to refute the dogma of the early Christians, that God had a partner to help Him in Creation. If man becomes overbearing, he may be

reminded that other creatures are more important than man, for even the mosquito was created before him. Another explanation was that the first man might perform a commendable act immediately after his creation—*i.e.*, observe the Sabbath; or that he should have a meal immediately after his creation—the Friday night meal.

Creation of the world may be compared to the building of a palace by a king who prepares a feast therein, and afterward invites the guests. This is the force of the verses:

> Wisdom hath builded her house.
> She hath hewn out her seven pillars;
> She hath prepared her meat, she hath mingled her wine;
> She hath also furnished her table.
> She hath sent forth her maidens, she calleth
> Upon the highest places of the city.[5]

"Wisdom hath builded her house," refers to the ways of the Holy One, blessed be He, who created the world in wisdom. "She hath hewn out her seven pillars," refers to the seven days of Creation. "She hath prepared her meat, she hath mingled her wine; she hath also furnished her table," refers to the oceans, rivers, and other natural resources necessary to the existence of the world. "She hath sent forth her maidens, she calleth" refers to Adam and Eve.[6]

The Rabbis justly ask regarding the verse: "The Lord rested on the seventh day" [7]—"Does God become tired? Isn't there a verse in Isaiah, which says, 'The Creator of the ends of the earth, fainteth not, neither is he weary'?" [8] The answer is that, in Exodus, God purposely wrote this concerning Himself so that man, of whom it is said, "But man is born unto trouble" [8a]—meaning tiresome labor—would be sure to rest on the Sabbath.[9]

Furthermore, when it is said that God rested on the seventh day from all his work, it means that He rested from physical labor. But on the Sabbath God does punish the wicked and reward the righteous, even though each of these acts is definitely laborious, as is indicated in the following verses:

> God hath opened His armoury weapons of His indignation;
> For it is a work that the Lord God of hosts hath to do in the land of the Chaldeans.[10]

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee;
Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men! [11]

The Rabbis have explained in different ways the verse, "And on the seventh day God finished His work." [12] This verse might be taken to mean that God concluded His work on the Sabbath proper, and thus would contravene the accepted tradition, expressed in other verses, that God rested on the seventh day. One explanation is that man cannot exactly divide given periods of time into minute parts, so as to establish precisely the moment when the seventh day begins; or for that matter, the beginning of any other day. But to God, Who knows time, it was still the sixth day when the work was finished. Another explanation is that the arrival of the Sabbath was called the completion of the work. This is analogous to the preparation of a royal bridal chamber. Although everything may be in perfect order, it is not considered complete until the bride enters. Thus the work of the Creation was not considered finished until the arrival of the Sabbath.

Yet another analogy has been made to a king who made a ring for himself. The ring was completed, but it had no seal. The world was completed, but it lacked the Sabbath—a day of rest, quiet and contentment. Hence the consummation of the work refers to the arrival of the Sabbath.[13]

God appointed an angel to watch over each object He created. When He created the Sabbath, all these angels gathered to pay tribute to God and to praise Him. It was then, they recited the ninety-second chapter of Psalms, beginning, "A Psalm, a song for the Sabbath Day." [14]

2

THE IMMUTABLE SABBATH

THE Sabbath takes place on every seventh day. Its arrival is fixed and no power or authority on earth can change that fixed time. This is derived from the verse: "These are the appointed seasons of the Lord, even holy convocations, which ye shall proclaim in their appointed season." [1]

This verse teaches that the dates of the Holy Days are within the authority of the Jewish courts which have the power to determine the months, upon which holy days shall be observed. It might, therefore, be inferred that the courts likewise have the authority to regulate the Sabbath. But the Torah says in another verse: "But on the seventh day, there shall be unto you a Holy Day, a Sabbath of solemn rest to the Lord." [2] The Sabbath, therefore, is solely within the power of the Lord, and not for man to determine.

This is again emphasized in the following verses: "But the seventh day is a Sabbath unto the Lord, thy God." [3] "Ye shall keep the Sabbath therefore." [4] Wherefore the children of Israel should observe the Sabbath, but have no authority to change its set date, each seventh day of the week.[5]

The verse: "For it is holy unto you," [6] does not imply that the people have authority to change the order of the Sabbath. It teaches rather that the Sabbath adds sanctity and holiness to the people of Israel. When an Israelite keeps his place of business closed, and refrains from manual labor on the Sabbath, he testifies that God created the world in six days and rested on the seventh day. This is the meaning of the verse: "Therefore ye are my witnesses, saith the Lord, and I am God." [7]

According to a Cabalistic doctrine, he who observes the Sabbath

possesses the image of God, and one who does not possess that image does not share the spiritual bliss of the children of Israel.[8]

Another rabbinic tradition holds that God made a covenant with Abraham, promising him that as long as Abraham's children, meaning the people of Israel, observed the commandments of Circumcision and of the Sabbath, they would be exempt from the ordeals of Gehenna.[9]

3

THE COVENANT BETWEEN GOD AND ISRAEL

GOD created many things, but chose only one of each group for Himself. He created seven days, but chose only the seventh day, the Sabbath, for Himself. This is the meaning of the verse: "And God blessed the seventh day, and hallowed it." [1]

That the Sabbath is as important as all the other objects which God created is brought out in the following verse: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [2]

The importance of the Sabbath is commensurate with the commandment of Circumcision. Both are a part of a covenant between God and Israel. Aquila, the Proselyte, once asked Rabbi Eliezer, "If Circumcision is so beloved in the eyes of God, why was it not included in the Ten Commandments?" R. Eliezer replied that the commandment of circumcision was given even before the Ten Commandments, for the verse: "And keep My covenant" [3] refers to the covenants of the Sabbath and of circumcision. Again, a certain lady asked a Rabbi, "If circumcision is so dear in the eyes of the Lord, why was it not included in the Ten Commandments?" The Rabbi told her that the commandment of circumcision was given to Israel even before the Ten Commandments, for the verse: "Nor thy stranger, that is within thy gates" [4] refers to the proselyte who observes the Sabbath. Thus such a proselyte is included in God's covenant like an Israelite.[5]

Maimonides, dealing with the Sabbath in the Jewish commandments, said: "Commandments relating to the Sabbath and to idolatry are as important as all other commandments combined. The Sab-

bath is the sign of the eternal relationship between God and ourselves. Hence, he who violates the other commandments is placed in the category of the wicked Israelites. But he who transgresses the Sabbath publicly is considered an idol worshiper. This is borne out in the verse in Isaiah: 'Happy is the man who doeth this, and the son of man who holdeth fast by it; who keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil.' [6] But he who keeps the Sabbath in accordance with the law, and respects it to the fullest extent of his means, will be rewarded both in this world and in the hereafter. The verse says:

> Then shalt thou delight thyself in the Lord,
> And I will make thee to ride upon the high places of the earth.
> And I will feed thee with the heritage of Jacob thy father;
> For the mouth of the Lord hath spoken it.[7]

R. Israel Alnakawa, a fourteenth century Spanish Rabbi, states, concerning the Sabbath as a covenant between God and Israel: "The Sabbath is one of the three covenants which the Lord made. One is between God and the world; and the other two are between God and Israel. The covenant between God and the world is the one expressed in the rainbow, which is a sign of the promise God made that He would never again bring a flood into the world. This is expressed in the verse: 'And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.' [8] The other two covenants, which are between God and Israel, are Circumcision and the Sabbath. Regarding Circumcision, there are the verses: 'This is My covenant, which ye shall keep, between Me and you and thy seed after thee: "Every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be taken of a covenant betwixt Me and you." [9] Concerning the covenant of the Sabbath between God and Israel, there is the verse: "It is a sign between me and the children of Israel forever." ' " [10]

One Talmudic authority found a parallel among the three covenants. Just as the rainbow signifies protection from future floods, so the covenants of circumcision and the Sabbath represent protection of Israel from Gehenna. The first covenant protects all—the righteous and the wicked alike—and the other two also guard both.

As long as the people of Israel observe the two covenants, they will all share in the world to come.

Another Talmudic authority remarked: "God said to Israel, 'Keep the Sabbath for it is as important as the entire Torah.' " There are a number of similarities between the Sabbath and the Torah. The expression, for instance, "to keep" is found both in connection with the Sabbath and with the Torah. Again, the Torah was given through Moses. And the Sabbath, too, was given through Moses. God said to Israel, "If you will keep the Sabbath, I shall gather all the exiles of Israel." This is the substance of the following verses in Isaiah:

> For thus saith the Lord.
> Concerning the eunuchs that keep my Sabbaths,
> And choose the things that please me.
> And hold fast my covenant . . .
> Saith the Lord God who gathered the dispersed of Israel. [11]

Later authorities have interpreted the covenant between God and Israel in a somewhat different manner: The Holy Sabbath is the great, signal covenant which the Master of the Universe had given to Israel, so that the people might know that in six days God created all objects, and that He rested on the seventh day. It is a basic principle of the faith to know that the world is the work and the creation of God. And since God created all, He is master of all, and all are His servants. Everybody is, therefore, obligated to do His will and to serve Him with body, soul, and earthly possessions; for all belongs to Him. This is why the Rabbis said that he who keeps the Sabbath is likened to him who keeps the entire Torah. But he who transgresses the Sabbath is like one who denies the Torah. The Torah commands that the Sabbath be remembered every day in the week, so that it will be the more sacred when it arrives. The Sabbath is the crowning glory of the week, with all the other days of the week revolving around it and deriving from its sanctity a holy influence that governs the daily life of every Jew.[12]

4

THE SIGNIFICANCE OF THE SABBATH TO ISRAEL

THERE are two reasons why God gave the Sabbath to Israel: First, to remember the Exodus from Egypt—as expressed by the verse: "And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the Sabbath day." [1] Second, because the Lord created the world in six days and rested on the seventh —as declared in the Scriptures: "For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." [2]

The Sabbath has, therefore, a double significance—historical and religious. "To remember the Exodus from Egypt" bears it out historically. "That God created the world" is of religious import.[3]

Concerning the historical significance of the Sabbath, the Rabbis view, "And thou shalt remember that thou wast a servant in the land of Egypt," as a command to Israel to commemorate their deliverance from hardship in Egyptian bondage by celebrating the Exodus in strict observance of the Sabbath.[4]

The Rabbis have constantly emphasized the importance of keeping the Sabbath. He who keeps the Sabbath is looked upon as though he originally introduced the Sabbath. It is also held that he who observes even one Sabbath, in keeping with the prescribed laws, is considered as though he has kept and observed all the Sabbaths, from the day the Holy One, blessed be He, created the world down to the end of days.[5]

Evidence of the importance of the Sabbath in Jewish life is found in three different parts of the Bible—the Pentateuch, the Prophets, and the Hagiographa. The value of its influence is as great as all the other commandments of the Torah combined. The Pentateuch contains the statement: "How long refuse ye to keep My commandments and My laws?" [5a] This is followed by the verse: "See that the Lord hath given you the Sabbath." [6] It is, therefore, clear from these two verses that the Sabbath is as important as all the other commandments and laws.

In the Prophets there is a statement by the Prophet Ezekiel: "But the children rebelled against Me; they walked not in My statutes, neither kept Mine ordinances to do them, which if a man do, he shall live by them." [7] This is followed by another statement: "They profaned My Sabbaths." [8] Here the Sabbath is compared to all the statutes and ordinances of God.

In the Hagiographa, too, are the verses in which the Sabbath is likened to the rest of the laws: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right ordinances and laws of truth, good statutes and commandments." [9] This is followed by the statement: "And madest known unto them Thy holy Sabbath." [10]

That Jewish theology—as well as Jewish life in general—gravitates about the Sabbath may be readily determined from an aggregation of facts.

No Jewish child is circumcised before one Sabbath has elapsed. The High Priest, after his anointment, would not start his service at the Temple; nor could the altar at the Temple be used for sacrifices until one Sabbath had passed. Most of the Holy days, such as the Passover and the Sukkoth Holy Days, include one Sabbath day. The Pentecost Holy Day, too, is the culmination of the seven Sabbaths. Unclean and impure people would be declared officially clean only after the passage of at least one Sabbath. The official period of mourning ends after one Sabbath has passed. One Sabbath is always included in the wedding celebrations of the bride and bridegroom. The laws of the Sabbath are suspended only when the saving of life is involved, or when a person is seriously ill.[11]

The Sabbath is the only Jewish institution which is applied as a test for proselytes in their conversion to Judaism, as indicated in the

verse: "Also the aliens, who join themselves to the Lord, to minister unto Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from profaning it." [12] This test is applicable to Jewry as well. A Jew, who is known to violate all the laws of Judaism, is considered a Jew in all respects as long as he observes the Sabbath publicly.

Violation of the Sabbath is one of three cardinal transgressions in the Jewish system of theology; and the subsequent punishment therefor is equivalent to that imposed for all other sins that may have been committed.[13]

5

THE SABBATH—GOD'S GIFT TO ISRAEL

THE Rabbis have, on a number of occasions, expressed the opinion that God gave the Sabbath to the children of Israel as a special gift in token of His love for them. This belief centers upon the passage in the Bible: "And the Lord spoke unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, ye shall keep my Sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord who sanctify you. Ye shall keep the Sabbath, therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days shall work be done; but on the seventh day is a Sabbath of solemn rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He ceased from work and rested." [1]

The Sabbath was given to Israel in a manner different from all other commandments which, the Lord gave to Israel publicly. But the Sabbath He gave to them privately, as indicated in the verse: "It is a sign between Me and the children of Israel forever." [2] Thus, the Sabbath was a private matter between God and His chosen people.[2a]

The Rabbis established an ethical rule that, whenever a gift is presented to anyone, the giver should inform the recipient in advance. This is based on the verse in connection with the Sabbath which God

gave to Israel as a gift; the verse saying: "That ye may know that I am the Lord who sanctify you." [3] This verse is interpreted to mean that the Heavenly Ruler said to Moses, "I have a wonderful gift in my treasure-house. The name of the gift is Sabbath. I would like to give it to the people of Israel. Go and let them know in advance about my intentions." [4]

The close relationship between Israel and the Sabbath is again evident in the following, beautiful Midrashic conception: All the days of the week come in pairs. The first day is followed by the second, the third by the fourth, and the fifth by the sixth day. But the Sabbath, is all by itself. The Sabbath, therefore, complained before the Holy One, blessed be He, that all the days—except the Sabbath—have mates. The Holy One, blessed be He, replied to the Sabbath, "The Congregation of Israel is your mate." Thus, when Israel stood at Mount Sinai to receive the Torah, the Holy One blessed be He, said to them, "Remember what I told the Sabbath—that the Congregation of Israel is her mate." This is indicated in the verse: Remember the Sabbath day, to keep it holy.[5]

It has already been stated that the Rabbis looked upon the Sabbath as a special gift to Israel. But it was not considered an ordinary gift. The Sabbath was a luxurious gift—a priceless jewel or pearl. The verse says: "See that the Lord hath given you the Sabbath." [6] The Rabbis interpret this as: "See that the Lord hath given you a pearl." [7]

According to an early rabbinic interpretation, the Sabbath might be compared to a very rare and costly vessel which the owner cherished. The possessor would not part with his treasure, but ultimately would give it to that son who was most faithful to him. Similarly, the Holy One, blessed be He, would give the day of rest and sanctity, the Sabbath, to none but the people of Israel.[8]

"See that the Lord hath given you the Sabbath," [8a] indicates that the Sabbath was meant for the people of Israel, only and that the peoples of other nations have no share in the Jewish Sabbath. Should it be asked of Israel on what historical basis do its people claim the Sabbath as their own special day of rest, the answer would be that the Manna did not come down on Saturdays for the Israelites in the wilderness. Instead, a double portion came down on Fridays. Further indication that the Sabbath was meant for the Jews alone

may be seen in the verse: "It is a sign between Me and the children of Israel forever." [9] On the Sabbath, God, so to speak, is in spiritual conference with Israel, and no outsiders may interrupt that conference.[10]

A similar parable of the relationship between Israel and the Sabbath, is found in another rabbinic source. The Bible says: "And ye shall keep my Sabbaths." [11] The Rabbis comment on that verse, and attempt to explain with a parable the reason why it speaks of the "Sabbaths" in the plural: A king had a beautiful wife and decided to spend one day a week with her. He derived so much pleasure from these visits, that he invited his beloved children to participate in these happy reunions. So it was with the Sabbath. God invited the children of Israel to celebrate with Him, the seventh day of every week—the Sabbath. This conception gains strength from the verse: "It is a sign between Me and the children of Israel forever." [12]

Since the Sabbath was a special gift from God to Israel, it is to remain theirs forever. As has been pointed out before, the permanency of the Sabbath has been established by the willingness of the people to give their lives to protect and defend it.[13]

It is historically true that the Jews were often forbidden to observe their Sabbath, especially during the Roman persecutions. But they always exerted every effort to retain that institution.[14]

A Midrashic interpretation of the verse in Isaiah: "Thy dead shall live, My dead bodies shall arise," [15] refers to those who died martyrs' deaths because they observed the Sabbath or religious customs, when these observances were prohibited by wicked, oppressive governments.[16]

This is also borne out in the verse: "O my dove, that art in the clefts of the rock." [17] The dove represents the people of Israel. God thus says to Israel, "You are like a dove in a pit. Whatever I decree for you, you follow and observe. The other nations ask of you, 'What do you want of the Sabbath which you observe? What do you want of the other laws?' For these nations are desirous that you should do away with My commandments. They therefore mistreat you like the beasts. But I look upon you as an innocent dove. You listen to what I tell you." [18]

What is meant by observing and keeping the Sabbath? The Bible says: "Ye shall keep the Sabbath therefore, for it is holy unto you." [19]

6

THE SABBATH—AND ISRAEL

WHEN the Israelites were in the desert, on their way to Palestine, they did not fully appreciate the gift—the Sabbath—which God was bestowing upon them. They had to be persuaded to accept that gift and God promised them a number of additional rewards if they would keep and observe the Sabbath. According to one rabbinic tradition, He promised them, among other things, the country of Palestine. Another tradition relates God's promise to relieve them from suffering and affliction in the future through Messianic salvation. Only after these promises were given did the children of Israel take it upon themselves to rest on the Sabbath.[1] In addition, God promised Israel—if the Sabbath were kept—additional Holy Days; the world to come; a new world on earth; the Kingdom of the House of David; the Priesthood; and the House of Levites.[2]

Once the people accepted the Sabbath, however, it became an established institution which will never be taken away from them, as indicated in the verse: "It is a sign between Me and the children of Israel for ever." [3] Another reason for the permanency of the Sabbath as an institution is the historical fact that the people of Israel have often endangered their lives in order to keep the Sabbath. It is traditionally true, according to the Rabbis (and historically as well) that all Jewish institutions—such as the Sabbath, Circumcision, Teaching of the Torah, and the Purification—will forever remain with the Jews who often defended them with their lives. On the other hand, institutions and practices—such as The Temple, the Jubilee Year, and the courts—for which the people were never willing to give or to endanger their lives, have disappeared.[4]

The Rabbis felt, however, that although the people have more or less observed the Sabbath historically, they did not keep it traditionally, as prescribed. The spiritual leaders in Israel have, therefore, repeatedly stressed the importance of keeping the Sabbath traditionally, as commanded.

R. Simeon ben Yohai, the well-known Talmudic authority of the second century of the common era, said that, if Israel would observe two Sabbaths in strict conformity with the traditions of the law, it would at once be freed from oppression. This he derived from the following verses: "For thus saith the Lord concerning the eunuchs that keep My Sabbaths. Even them will I bring to My holy mountain, and make them joyful in My House of Prayer. . . ." [5]

A later Talmudic authority states that, had Israel observed the first Sabbath in the desert of Sinai, no foreign power or people would have ruled over them. This may also be learned from the fact that, in the Bible, the story of Israel's violation of the first Sabbath is followed by the story of the attack of the Amalakites against Israel.[6]

The Sabbath was, therefore, intended as a blessing for the people of Israel. It is only from that point of view that the Rabbis could explain the following two verses regarding the Sabbath. In Exodus 20, 8, the verse says: "Six days shalt thou labour, and do all thy work." While in Exodus 31, 15, the verse says: "Six days shall work be done." In the second verse, the word "all" is not used. They claim that the two verses refer to two different situations. When the people observe the laws of God, they manage to get all their work done during the six days of the week. But failing to follow the word of God, they fall behind in their work schedules and consequently strangers derive benefit from the work of Israel.[7]

Not only do people derive physical gain by observing the Sabbath, but spiritual benefit as well. The Sabbath adds sanctity and holiness to the lives of those who keep it. When places of business remain closed on the Sabbath, and workers refrain from toil, they attest thereby that God created the world in six days and rested on the seventh. This is the significance of the verse in Isaiah: "Therefore ye are My witnesses, saith the Lord, and I am God." [8]

7

ISRAEL, THE SABBATH AND GOD

IN a previous chapter, the reader has seen that, by keeping and observing the Sabbath, Israel testifies that God is the Creator of the world. The idea of testimony is better expressed in the rabbinic saying: "Three testify for one another—Israel, the Sabbath, and God."

Israel and God testify for the Sabbath that it is a day of rest. Israel and the Sabbath testify for the Holy One, blessed be He, that He is one. The Holy One and the Sabbath testify for Israel that they are the chosen people among the nations of the earth. This is again evident in the prayer of the Sabbath afternoon services: Thou art One and Thy name is One; and who is like Thy people, Israel, an unique nation on the earth? Glorious greatness and a crown of salvation, even the day of rest and holiness, Thou hast given unto Thy people. . . . Let Thy children perceive and know that this, their rest, is from Thee, and by their rest, may they hallow Thy name.[1]

All three—God, Israel, and the Sabbath—stand for one and the same principle, i.e., holiness—a holiness which emanates from their inter-relationship, as may be gathered from the following verses: "Yet thou art holy, O Thou that art enthroned upon the praises of Israel." [2] This verse speaks of the holiness of God. Concerning the holiness of the Sabbath, the verse in Exodus 31, 14, reads: "Ye shall keep the Sabbath therefore, for it is holy unto you." The verse in Jeremiah 2, 3, gives testimony to the holiness of Israel, in the following manner: "Israel is the Lord's hallowed portion, His first-fruits of the increase." [3]

The Sabbath was intended as the day when Israel, the holy people, would reassert the kingdom of God and His Holiness on earth. In

Midrashic terminology, the Holy One, blessed be He, said to Israel: "When you assemble every Sabbath in the houses of worship, and read the Torah and the Prophets, I consider as though you declared Me King in the world." [4]

This, likewise, is the significance of the verse: "Thou that dwellest in the gardens, the companions hearken for Thy voice; Cause me to hear it." [5] This verse is illustrated by a rabbinic parable: A king once became angry at some of his servants and put them in prison. After a while, the king took his army and his other servants and went to the prison walls to hear what the prisoners had to say. "Our master, the king," they said, "is our praise and our life. We shall never miss him again." When the king heard this, he said to the prisoners: "My children, lift your voices higher so that your officers above you may hear that too." This may well be applied to the people of Israel. For even though they are occupied with physical work throughout the week, they cease all their labours on the Sabbath, and go to their Synagogues. There they read the "Shema," pray together, and read the prophets. The Holy One, blessed be He, then says to them, "My children, lift your voices so that the angels may hear you. See to it that you do not hate; that you are not envious; that you do not quarrel; and that you do not put each other to shame. The angels will then have no reason to complain to me, 'Master of the Universe, Israel does not study the Torah which you have given to them. For there are hatred, jealousy, enmity and quarrels among them.' " [6]

Because of the holiness and sanctity of the Sabbath, every Israelite possesses an additional soul during that day. In the words of a later Cabalist, before Israel had committed the sin of the golden calf, every person possessed a special super-soul every day in the week; but because of that sin, the super-soul was taken away. That soul now visits the people only on Saturdays and Holy Days.[7]

That the Sabbath is a day of sanctity and holiness for Israel, is well expressed in a later, mediaeval Midrash. The Fourth Commandment in Exodus says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is a Sabbath unto the Lord thy God, in it thou shalt not do any manner of work." [8] The seventh day is thus the day which the Holy One has chosen and sanctified for His name. He called it the "most pleasing of all other days." For the seventh day marked the completion

of the Creation, and God blessed that day accordingly. "And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God in creating had made." [9]

God then gave the Sabbath to His people, Israel, for spiritual enjoyment. All rest on that day; even the wicked, who are in Gehenna. There is no judgment of the wicked on the Sabbath. But on Saturday night, after the people in the Synagogues have recited the prayers of God's holiness, the wicked are returned to Gehenna for judgment. Those who keep the Sabbath will share in the world to come. But those who violate the Sabbath thereby bear false witness against God.[10]

In view of the sanctity of the Sabbath, no evil power can do any harm or mischief on that day. Satan, and other angels who seek to harm and injure the people, are deprived of their powers on the Sabbath. Evil spirits are referred to in the following verses: "But the ungodly, they are as thorns thrust away, all of them, for they cannot be taken with the hand. But the man who toucheth them must be armed with iron and the staff of a spear; and they shall be utterly burned with fire in their place." [11] The Sabbath prayers are vested with a supreme power that keeps Satan and the other evil spirits away.[12] It is this implicit belief in the holiness of the Sabbath, and the blissful peace of the day, that caused the Cabalists to declare that the Sabbath is a sample of the spiritual enjoyment in the world to come.

When God was about to give the Torah, He summoned the people of Israel and said to them, "My children, I have something good which I shall give to you, if you will accept My Torah and keep My commandments." The people replied, "Master of the Universe, what good thing will you give to us if we keep your Torah?" The Holy One said: "It is the world to come." Israel again asked, "Can you show us a sample of the world to come?" God replied: "The Sabbath in this world is a sample of the world to come." Adam, too, with the advent of the first Sabbath, began to recite the ninety-second Psalm—a Psalm for the world to come. When the angels heard the Psalm recited by Adam, they came down to earth and remarked: "This is right!" [13]

8

VIOLATION OF THE SABBATH

THE Rabbis have dwelt considerably on the sanctity and holiness of the Sabbath, and on its historical and religious significance. For this reason, the spiritual leaders have emphasized the gravity of violating the Sabbath. There are a number of rabbinic interpretations to that effect. From the two Commandments: 1. Remember the Sabbath day, to keep it holy; 2. Thou shalt not bear false witness against thy neighbor,[1] the Rabbis have concluded that he who violates the Sabbath testifies thereby that the Creator did not create His world in six days, and that He did not rest on the seventh day. But one who keeps the Sabbath testifies that God created the world in six days, and that He rested on the seventh day, in keeping with the verse: "Ye are My witnesses, saith the Lord." [2]

Various traditions have had their origin in this source, one being that those who transgress the Sabbath, even though they have studied the Torah and have performed other commendable deeds, lose their share in the world to come.[3] Another has it that he who violates the Sabbath destroys thereby an entire world.[4]

Still another tradition relates that God said to Israel, "If you violate the commandments of the Sabbath, I consider you as if you would violate all other commandments combined." [5]

The verse: "Therefore the Lord thy God commanded thee to keep the Sabbath day," [6] is interpreted as meaning that he who keeps the Sabbath is considered as though he had originally introduced the Sabbath. And he who violates the Sabbath is said to have disobeyed all other commandments of the Torah. He is said to have committed the gravest evil, as the verse in Isaiah indicates: "That keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil." [7]

In Cabalistic lore, when a person is born, an angel—known as the good inclination, Yezer Tob—is born with him. Should that person violate the Sabbath at any time, the angel will remind him of the biblical verse: "Every one who profaneth it shall surely be put to death." [8]

In this world, when a person violates the Sabbath by picking figs in the field, for example, neither the figs nor the implements used raise any objection. But in the world to come, should one be tempted to commit such a sin, the fruit plucked and the implement used would remind one: "It is the Sabbath; it is the Sabbath." [9]

The punishment for violating the Sabbath is as severe as the sin itself. The Prophet Jeremiah found it necessary to warn the people of the severity of the punishment: "But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden and enter in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." [10]

The Rabbis claimed that Jerusalem was destroyed because the people ignored the importance of the Sabbath. This is substantiated by the Prophet Ezekiel: "Thou hast despised My holy things, and hast profaned My Sabbaths." [11] The desecration of the Sabbath is associated with two other cardinal sins; and for the perpetration of any of these punishment is exacted for all the sins committed during a lifetime.[12]

Regarding the verse in Jeremiah 17, 27, quoted above, some Rabbis maintain that, ordinarily, a fire occurs only in places where the Sabbath is being violated.[13]

"Transgression of the Sabbath has also resulted in a decrease in domesticated animals and an increase in the numbers of beasts. Human beings, too, have decreased in numbers; the highways are deserted; and the people of Israel are being driven into exile." [14]

He who fears the Lord will not violate the Sabbath. The verse says: "That thou mayest learn to fear the Lord thy God always." [15] The Rabbis say that the verse refers to the Sabbath and the Holy Days.[16] Those who refrain from violating the Sabbath do so not because they fear it, but rather because they fear the Lord.

The Bible says: "Ye shall keep My Sabbath, and reverence My Sanctuary." [17] By reverence, the verse is interpreted to mean "fear."

As with the Sabbath, it is not the Sanctuary that is to be feared. One should fear the Lord who commanded that His Sanctuary be reverenced.[18]

It may be added that, on the basis of the same verse, the Rabbis prohibited work on the Sabbath in connection with building the Temple, for it is by respecting the Sabbath that we revere God.[19]

The idea of fear, however, is a negative aspect; and it is more desirable that one should adopt a positive attitude toward keeping the Sabbath. If God, of Whom it is said: "He fainteth not, neither is weary," [20] rested on the seventh day, man, of whom it is said: "But man is born unto trouble," [21] should certainly rest on the Sabbath.[22]

The Rabbis illustrate this by means of a parable: When a mortal king engages servants to work for him, he tells them that they may work one day for themselves and six days for him. But the Holy One acted otherwise. He told Israel to work six days for themselves, and keep one day, the Sabbath, for Him.[23]

9

REWARDS FOR SABBATH OBSERVANCE

QUESTIONS relating to rewards for keeping the Sabbath are answered in the verse: "Happy is the man who doeth this, and the son of man that holdeth fast by it; that keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil." [1] It is evident from this that he who observes the Sabbath keeps away from sin. This conception is frequently encountered in Rabbinic literature.[2] In the Talmud proper, reference is made to it by R. Yohanan, the well-known Palestinian authority of the third century of the common era. He states that the sins of those who observe the Sabbath properly will be forgiven, even though they may have been idol worshipers.[3]

It is interesting to analyze the relationship between the commandments, and to note their similarity. The Rabbis point to an analogy between the following two commandments: "Remember the Sabbath Day, to keep it holy . . ." and "Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." [4] Because of their proximity, the Rabbis have made the deduction that, as long as one honours his father and mother, he will not commit the sin of violating the Sabbath, or any other sin.[5]

From another verse: "See that the Lord hath given you the Sabbath," [6] it is evident that Moses warned the people of Israel, saying to them: "Be careful in keeping the Sabbath, for the Lord hath given it to you that you observe it." [7] Yet another verse in Exodus: "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations," [8] was the source of the concep-

tion that he who observes the Sabbath is considered as though he had originally introduced the Sabbath.

Further to analyze this verse: "To observe the Sabbath" means in Hebrew, literally, "to *make* the Sabbath." From this expression some Rabbis have formulated the version that he who observes the Sabbath, is considered as if he had *made* or introduced the Sabbath, and is rewarded accordingly. Other authorities say that he who observes one Sabbath properly, is considered as if he had observed all the Sabbaths since the Creation and thus will be fittingly rewarded. This is derived from the expression in the verse: "To observe the Sabbath throughout their generations." [9]

A rabbinic tradition proclaims that when a man observes the Sabbath, it is as if he had saved a whole world.[10] Such a man is empowered to issue decrees, and the Holy One will uphold them. Furthermore, he is only partially rewarded in this world; his complete reward awaits him in the world to come.[11] Indeed, the Sabbath itself, when properly observed, is a sample of the world to come.[12]

Another verse says that he who pays full respect to the Sabbath, will eventually be admitted to the Heavenly Court: "Then shalt thou delight thyself in the Lord." [13] His prayers will be accepted: "Then surely shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God." [14] All the desires of the heart will be granted: "So shalt thou delight thyself in the Lord; and He shall give thee the petitions of thy heart." [15] While all these verses make common use of the expression "delight," only the interpretation given the first verse mentions it in connection with the Sabbath.[16]

Historically, too, the Sabbath was a blessing and a source of delight. Because Adam observed the Sabbath properly, says a Midrash, the Sabbath protected him from all evil. "When my cares are many within me, Thy comforts delight my soul." [17]

Since there is no mention of Abraham's having kept the Sabbath, he, therefore, obtained the land with limited boundaries: "Arise, walk through the land in the length of it and in the breadth of it." [18] But in the case of Jacob, there is reference to his keeping the Sabbath, for he apparently observed the laws of the city limits, as is evident from the verse: "And Jacob came in peace to the city of Shechem . . . and encamped before the city." [19] He arrived on Friday afternoon and stopped within the city limits. Jacob, therefore, obtained

the land without any limits or boundaries. The Bible states: "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West and to the East and to the South." [20]

A verse in Exodus speaks of the Sabbath as a source of blessing and sanctity: "Wherefore the Lord blessed the Sabbath day, and hallowed it." [21] The blessing of the Sabbath is evidenced by the Manna, a double portion of which descended on Fridays.[22]

A verse in Proverbs also refers to God's blessing of the Sabbath: "The blessing of the Lord, it maketh rich, and toil addeth nothing thereto." [23] The first part of the verse is like that of the verse in Exodus 20, 11, quoted above.[24]

Regarding the verse "See that the Lord hath given you the Sabbath," [25] the Midrash interprets the Scriptures in the light of: "See what a pearl is given to you." All things pertaining to the Sabbath are given in double portions. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one." [26] The sacrifices on the Sabbath were in doubles: "And on the Sabbath day two male lambs of the first year without blemish. . . ." [27] Its rewards, too, come in doubles: "And call the Sabbath a delight, and the holy of the Lord honourable." [28] Its commandments likewise come in doubles: "Remember the Sabbath day;" [29] "Observe the Sabbath day." [30]

Not only is the individual alone rewarded for properly observing the Sabbath, but the Jewish people as a whole benefit thereby. According to the Rabbis, God said to Israel: "If you will observe the Sabbath, I shall gather your exiles." This is from the verse in Isaiah: "For thus saith the Lord concerning the eunuchs that keep My Sabbaths. . . . Saith the Lord God who gathereth this dispersed of Israel." [31]

The redemption of Israel, according to another Midrashic interpretation, will come only for the sake of the Sabbath, and because of observance of the day. The verse: "In sitting still and rest shall ye be saved," [32] refers to rest on the Sabbath day.[33]

If all Israel were to observe even one Sabbath properly, the Messiah, son of David, would come. The following verse indicates that Israel's redemption will come if the people, one day, observe all the commandments: "For he is our God, and we are the people of His pasture, and the flock of His hand. Today if ye would but hearken

to His voice!" [34] Therefore, since celebration of the Sabbath is equivalent to observance of all other commandments combined, it is evident that the redemption of Israel should follow proper observance of but one Sabbath by all Israel.

That the Sabbath is as important as all the other commandments is inferred from the utterances of Isaiah: "That keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil." [35] God thus said to Israel: "If you will keep the Sabbath, I shall consider you as though you have kept all the commandments of the Torah. But, if you shall defile the Sabbath, I shall consider you as though you have defiled all the commandments of the Torah." [36]

Even the ceremony of kindling the candles on Friday afternoons in honor of the Sabbath is symbolic of the lights of Zion—the redemption of Zion. If Israel will observe the kindling of the Sabbath lights, God will have the people realize the lights of Zion, of which it is said: "And it shall come to pass at that time, that I will search Jerusalem with lamps." [37] The light of Zion in turn, will be the signal of the light of the Lord: "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light." [38]

In the ideal era, too, Israel will celebrate the Sabbath in Jerusalem. Clouds will carry the people from their homes to Jerusalem for that purpose, and the clouds will take them home. This is predicted in the verse: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." [39] "Who are these that fly as a cloud?" [40]

The Sabbath is one of two commandments for whose observance Israel's sins are forgiven by the Lord: "If thou turnest away thy foot because of the Sabbath. . . . Then shall thou delight thyself in the Lord." [41]

Certain rabbinic interpretations hold that the people of Israel were saved through the centuries because they observed the Sabbath. When God said to Abraham: "And I will give unto thee, and to thy seed after thee, the land of thy sojournings," [42] He conditioned the promise: "If your children will accept the Sabbath, they will enter the land; if not, they will not enter the land." [43]

When the people of Israel departed from Egypt, they were given

the Sabbath before they were given the Torah. This is recorded in Nehemiah: "And makest known unto them Thy holy Sabbath, and didst command them commandments, and statutes, and a law, by the hand of Moses Thy servant." [44] Here the Sabbath is mentioned before the other commandments.[45] When Elijah pleaded with God for Israel, he pleaded for them in the name of the Sabbath and circumcision, which the people were observing.[46]

Jeremiah told the people of Israel: "If you would have done away with all other commandments, but observed the Sabbath, God would have forgiven your sins." [47]

When the Temple was destroyed, the Lord said to Israel: "If you would have observed the commandment, 'Remember the Sabbath day,' [48] the promise contained in another verse would have been realized. 'Then shalt thou delight thyself in the Lord.' [49] But now that you have transgressed that commandment concerning the Sabbath, the prophecies contained in the following verses are being realized: 'And you will scatter among the nations . . . Then shall the land be paid her Sabbaths. . . .' " [50]

At various times, when wicked governments proscribed observance of the Sabbath or other commandments of the Torah, the Rabbis formulated a rule, based on the verse: "I counsel thee, keep the King's command, and that in regard of the oath of God." [51] If a government issued decrees concerning secular matters, the Rabbis ruled the people must obey them. But if the government issued decrees to do away with the Torah and the Commandments, or with the Sabbath, then the people of Israel were not bound to obey them.[52]

Book Four

THE SABBATH, PAST AND PRESENT

1

SABBATH IN THE CABALA

THE Sabbath lights are symbolic of the Torah, which is Light. Thus, in one of the prayers recited by the mistress of the home, when kindling the Friday night candles, there are references to good and ideal children for whom the Jewish woman prays. The prayer, according to Cabalistic sources, is based on an old rabbinic tradition that there is a symbolic relationship between the Sabbath lights and the Torah which is a spiritual light. The verse says: "For the commandment is a lamp, and the teaching is light." [1] It is proper, therefore, that the woman should pray, when she kindles the Sabbath lights, for children who will study the Torah.[2]

It is, perhaps, for the same reason, that some Jewish women recite, also, during the ceremony of kindling the lights, the well-known prayer of Hannah.[3]

The verse which refers to fire on the Sabbath relates only to the act of kindling fire on that day.[4] The fire is to be kindled on Friday afternoon, so that there will be light in the home throughout the Sabbath. This old rabbinic interpretation is contrary to the view held by certain Jewish sects which hold that the home should remain in darkness during the Sabbath.[5]

Not only do the living rest on the Sabbath, but also the souls of the departed. On that holy day, the soul of each person is free from the ordeals imposed upon it during the weekdays. This reward comes especially to the souls of persons who, while alive, made it a practice to prolong the Sabbath by starting it a few minutes earlier on Friday afternoon, and ushering it out a few minutes later on Saturday night. The souls of such persons rest also during those additional minutes they were wont to give to the Sabbath during their lifetime.[6]

The Torah was handed down to Moses on a Sabbath morning. Moses is, therefore, mentioned in the Sabbath morning prayers as the one who had received the Ten Commandments on Mount Sinai.[7]

God is especially pleased with Israel's prayers in the Synagogues on the Sabbath. He said to Israel: "When you come into the Synagogues and other houses of worship, and read from the Torah and the Prophets, I consider you as if you have declared Me King in the world." [8]

The Cabalists have introduced the following prayer into the Sabbath morning services, and this has been accepted universally:

בְּרִיךְ שְׁמֵהּ דְּמָרָא עָלְמָא

The prayer is recited while the Scrolls are being taken out from the Ark, and alludes to the fact that God is the only Sustainer and Source of Life. God is the Provider of all and everything. God is truth; we therefore rely on Him. The Torah and the Prophets are also true.

It is everybody's duty to make the Sabbath enjoyable. One should wear not less than eighteen pieces of clothing on the Sabbath.[9] One should take a variety of foods and drink. Physical enjoyments enrich the soul—the Sabbath soul. Absence of physical enjoyments on the Sabbath make for loss of wisdom and spirituality.[10] Sleeping on the Sabbath is a profitable enjoyment. This is indicated in the first letter of each of the following three Hebrew words:[11]

שֵׁ׳נָה בְּ׳שַׁבָּת תַּ׳עֲנוּג

As already mentioned above, the Sabbath prayers, according to Cabalistic sources, have a special significance. The following verse,[12] is recited in the Sabbath Minhah services because, as explained in the Cabala, there will be nine months of much suffering and trouble preceding the coming of the Messiah:

וַאֲנִי תְּפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים בְּרָב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ.

That period of suffering will end on a Sabbath afternoon, at the hour when the Minhah services takes place. Precisely at that moment, the Messiah will appear and bring relief and redemption to Israel. That Psalm, inserted in the Sabbath Minhah services, expresses hope for the speedy arrival of the Sabbath afternoon which will herald Israel's redemption.[13]

Elijah is mentioned on Saturday nights because he takes upon himself sufferings imposed upon the wicked for the sins which they committed during the week.[14]

The angels, too, participate in the spiritual event of the Sabbath. On Adam's first Sabbath day, he sang his praise to God. The angels then came down from heaven in groups, and responded, "It is right!" In heaven, the angels' musical instruments accompanied Adam in his songs before the Lord.[15]

On the first Friday night, when the angels stood before the Lord, God rose from His throne and caused the angel of the Sabbath to sit on it. The other angels then began to sing and recite praises in honor of the angel of the Sabbath. Descending from the throne, the angel of the Sabbath sang out his praises to the Lord.[16]

On the Sabbath, the powers of Satan, and those angels who are the enemies of mankind are either destroyed or temporarily removed; for the Sabbath prayers of Israel render them powerless.[17]

Special angels are appointed to bring happiness to the world on Fridays, and when these souls arrive all suffering and pain, both for the living and the departed, cease.[18] The Sabbath is thus a protector of the living as well as of the dead. A person who dies on Friday and is buried on that day, is exempt from the ordeals of "Hibbut Ha-Keber" because the Sabbath protects him.[19]

The wicked in the Gehenna also rest on the Sabbath, and even wear a special crown in honor of the holy day.[20] But on Saturday night they are taken back to Gehenna by an angel especially appointed for the purpose.[21] On the Sabbath, the earthly life and the spirit and the soul, all three, are reunited and go up to heaven.[22] The soul of a person who did not observe the Sabbath in this world, however, gets no rest at all. An angel removes the body from the grave and puts it into the fire of the Gehenna.[23]

The wicked rest on the Sabbath. On Fridays, late in the afternoon, the dead leave the Gehenna, drink water, cleanse themselves with

water and cool off. Any living person who uses water at that particular time, robs the dead. For this reason, people must not drink water on Friday night immediately before the Kiddush ceremony. It is for this reason also, that the וְהוּא רַחוּם verses imploring God to be merciful with the souls of the wicked are not recited in the Friday evening services; for their period of rest has already commenced.[24]

The Cabala teaches that all natural objects are at complete rest during the Sabbath. The River Sabbation, which ordinarily has a very strong current, rests on the Sabbath day; certain mountains, which yield silver and other metals, do not produce during the Sabbath; certain fishes rest on the shores during the Sabbath, and return to the water on Saturday night.[25] No judgments are executed on the Sabbath.[26] On that day God protects all souls.[27] The Gehenna does not function on the holy day.[28]

When the Sabbath is departing, all kinds of spirits hover about in the world. To counteract the activities of these spirits, special songs have been introduced in the Sabbath night services.[29] The Habdalah ceremony is intended to counteract the evil designs of these spirits, as they return, on Saturday night, to the Gehenna.[30]

The Cabalists believe that the Sabbath day is a sample, in this world, of the spiritual enjoyment and bliss in the world to come. Israel once asked the Holy One, blessed be He: "Can you show us a sample of the world to come?" God then told the people, "The Sabbath in this world is a sample of the world to come." [31]

The seventh day is the day which God has chosen and sanctified for His name. He called it the "most pleasing of all other days." God then gave the Sabbath to Israel for spiritual bliss and enjoyment. On that day, therefore, all rest—even the wicked, for there is no judgment of the wicked on the Sabbath. Those who violate the Sabbath bear false witness against God.[32]

The Cabalists further assume that he who observes the Sabbath possesses the image of God, while he who violates the Sabbath forfeits that highly prized possession. Offenders cannot share the spiritual bliss of the people of Israel.[33]

The Hasidim, being the followers of the Cabalistic teachings, have emphasized the importance of experiencing the ecstasy of the supersoul. They give outward expression to this ecstasy by singing their

Sabbath services and the Zemirot. In the Cabalistic system, the Sabbath influences man's conduct during the entire week. The more one experiences spiritual rejuvenation on the Sabbath, the greater will be the effect of this influence on his daily life during the rest of the week. Singing appropriate songs in honor of the Sabbath and the super-soul affords the best means for the soul to influence the individual. In this way, the Sabbath becomes the source of blessing and real happiness. Some of the later Cabalists even used musical instruments to accompany their songs of welcome to the approaching Sabbath.[34]

The leading Hasidic Rabbis were known to be excellent singers and composers of songs. The Sabbath day gave them the opportunity to express their religious feelings and sentiments in singing the Sabbath prayers and other songs composed especially for the occasion. It is worth noting that these Sabbath songs were readily learned by the great masses of people, and all participated in the congregational or home singing. The Hasidic Sabbath songs have taken on the character of folk-lore. They have elevated the spirit and soul of each member of the community. The underlying motive of those Sabbath songs was to praise the Holy One. In fact, these later Cabalists believed that their Sabbath songs influenced both the mundane and celestial worlds.

The Sabbath is the time when God bestows special light to each soul. That day, therefore, is a source of blissful joy and happiness—a day to which all should look forward during the entire week.

The Cabalists have elaborated an entirely different theological scheme with respect to the day of rest. The Sabbath is identical with the name of God—a name which stands for perfection.[35] When the Divine Architect created the world, He found that it could not exist without peace. The Sabbath, being the symbol of peace in this and in the heavenly worlds, was given to Israel. Thereby, the security of the world's existence was established.[36] The Sabbath, again, was a special gift to Israel, and when it arrives, there is no yoke or trouble in its camp.[37]

When the Sabbath is sanctified on Friday afternoon, peace has come and spread over the world.[38] On that day, all find rest—the people in this world and the spirits in the heavenly worlds.[39] One should be especially careful with his manner of speech on the

Sabbath, so as not to profane its sanctity by uttering unseemly words.[40]

In every household there should be prepared a special table, laden with food for Friday night, so that the heavenly blessings may come to the home, for there are no real blessings when the table is bare.[41] All the six days of the week receive their blessings through those received on the Sabbath day.[42]

When the Sabbath has arrived, and it does not find the home ready and prepared to receive the Bride Sabbath, the Bride says, "This home is not a Jewish home; it is not a sanctified home." [43]

On the Sabbath, each person is given a different soul—a soul of perfection, symbolic of the other world.[44] The soul of each Israelite receives for that holy day a special crown which it surrenders on Saturday night.[45] The new soul causes Israel to forget all troubles and sufferings, leaving only joy and happiness for the day.[46]

He who observes the Sabbath is as holy as if he observed all the commandments of the Torah.[47] Observing the Sabbath is testifying before the Lord, and should be performed with a joyful and happy heart.[48] When a person pays due respects to the Sabbath, God says to him, "You are My servant, in whom I glory." [49]

When one spends money to honor the Sabbath, he thereby only lends it to the Holy One, blessed be He; for God will surely repay him.[50] The Kiddush ceremony is recited over wine, for wine is symbolic of the joy of the Torah. It is, therefore, especially fitting to use wine on the Sabbath when all physical troubles have vanished.[51]

He who economizes, and does not spend for the Sabbath, is robbing the Divine Presence of God.[52] But whosoever observes the Sabbath, and pays it its due respects, is rewarded by the Lord's blessings.[53]

God prefers the praises and songs of the Sabbath day, when all creatures in this world, and the spirits in the other worlds, praise Him simultaneously.[54] God was elevated on His throne when the Sabbath arrived.[55] The Redemption of Israel can be brought about by the power of the Sabbath.[56]

2

THE SABBATH AMONG PRIMITIVE PEOPLES

AND IN OTHER RELIGIOUS SYSTEMS

THE rest-day among primitive peoples is not periodic in character nor is it necessarily consecrated to a deity or used for religious services. The day of rest is a day of complete quiescence. But the various regulations by which that rest-day is marked can only be described as superstitions. The observance of unlucky days is a familiar occurrence in primitive social structures and among peoples of archaic civilizations.

The Babylonian calendar contains explicit instructions for abstention from certain secular acts on certain days; and these closely parallel Jewish Sabbath regulations. The Babylonian Sabbath was a day of suspended activity, but no religious observances were prescribed in place of the forbidden secular activities. It is quite possible that the Babylonian "Shabattum" and "Nubattum" had a common origin denoting a pause—abstention from some particular cause or for ceremonial purposes.

In the Babylonian documents, there are traces of what might be called a "five-day week," but also some account of a period of seven days. It is quite consistent with the evidence to suppose that a seven-day week was in use in Babylonia, but each of these suppositions must be explained differently as no definite proof exists. Such business as did not profane the Sabbath, according to Babylonian standards, cannot be quoted against Babylonian observance of their Sabbath.

Two reasons are suggested for the seven-day period: 1. The seven

planetary bodies; 2. The fact that the period of a lunation may be roughly divided into four sections of seven days each.

Complete identity of rules and observances in Babylonia and Palestine at one period need not show more than development along the same lines. It is practically certain, however, that the Babylonians, at the time of the Hebrew Exile, could not have had a Sabbath exactly corresponding in conception to what the Hebrew Sabbath had become under very special historical circumstances.

We do know from a supposed Assyrian calendar of the intercalary month of Elŭl II that, in that month, on the 7th, 14th, 19th, 21st and 28th days, certain acts were forbidden even to the king. But these days were exactly opposite in character to the Jewish Sabbath which has always been a day of joy and happiness, feasting and good cheer.

The Babylonian contract-tablets seem to indicate that trading and mercantile transactions, including those requiring legal advice and composition, were taking place on "unlucky" or "unsuitable" days, just as on any other days of the week. In other words, the Jewish and Babylonian Sabbaths might have had a common origin. But the Sabbath among the Hebrews, like many other Hebrew institutions which were not originally confined to Israel, assumed a new character, stripped of its heathen superstitions, and was made subservient to moral, ethical and religious ends.

Besides the Babylonians, the Egyptians and the Romans had a list of days on which certain acts were prohibited. The origin of the prohibitions is unknown. The regulations were very often determined by superstitions or religious motives. In any event, the Jews have transformed their Sabbath and have given it new meaning and interpretation.[1]

In the New Testament,[2] the disciples plucked and rubbed ears of corn on the Sabbath. Thus they violated a Talmudic, Sabbath law.[3] The defense of Jesus assumes that the disciples were in danger of dying of starvation, and he charges his critics with having neglected charity.

The saying of Jesus that the "Sabbath was made for man, and not man for the Sabbath," [4] is a free translation of the Mekilta's comment on Exodus 31, 13: "The Sabbath is given unto you, you are not delivered unto the Sabbath."

In the case of the blind man whose sight was restored,[5] the important point involved is the use of magic in the restoration of sight, and

not the incidental violation of the Sabbath; for that violation might have been justified on the ground that life was in danger.

That Jesus and his disciples kept the seventh day, and without radical departure from Jewish usage, seems unquestionable. With the rise of the non-Jewish Christian communities, the problem of Sabbath observance became acute under the radical preachings of Paul.

Jesus revered the Sabbath as he revered the other religious traditions of his people. That he was in the habit of attending the Synagogue on the Sabbath is indicated in Luke 4:16. The conservative side of the teachings of Jesus, regarding the Sabbath, could not, however, be reproduced in the corresponding teachings of Paul.

The Judaeo-Christian party insisted on rigid adherence to the Jewish observances and practices. But Paul had quite distinctly laid down the rule, from the first days of Gentile Christianity, that the Jewish Sabbath was not binding on Christians.[6] Thus, while the Judaeo-Christians continued to assemble for worship on the Sabbath,[7] in Gentile Christian communities the first day of the week came to be marked by longer worship than usual, and by collection of gifts.[8]

The Jewish Sabbath, like other Jewish ceremonial observances, became a matter of indifference to the Gentile Christians, and was abrogated under the Christian dispensation. Paul commanded: "Let no man, therefore, judge you in meat, or in drink, or in respect of a feast day or a new moon, or a Sabbath day, which are a shadow of the things to come; but the body of Christ." [9]

The Mohammedan followers observe Friday as their day of sanctity. That day is marked by a particular form of mid-day service, and by strict rules of attendance at the mosque. Such attendance is required of all male adults among freemen. But the Mohammedan Sabbath is not a day of complete rest from work or business.

The passage in the Koran in which the Mohammedan Sabbath is referred to, reads: "O ye, who believe! when ye are summoned to prayer on the day of assembly, hasten to the commemoration of God, and quit merchandise. . . . And when the prayer is ended, then disperse yourselves abroad and go in quest of the bounty of God. . . . But when they get a sight of traffic or sport, they disperse after it, and leave thee alone." [10]

3

PAST AND PRESENT

FROM the very beginning, the Jewish Sabbath assumed a spiritual and moral significance. The celebration of the Sabbath on the seventh day of the week, proclaims to the world: "I am the first, and I am the last, and besides me there is no God." [1] It is, therefore, mentioned in connection with the story of the Creation as the "sign forever" between God and the people of Israel.

That holy day, serves to emphasize another fundamental idea of Israel's religion; namely, the importance of man in the world. The Ten Commandments in the book of Deuteronomy tell that the Sabbath is to serve as a memorial of the deliverance from Egyptian slavery, for a slave cannot make a Sabbath for himself. In regularly ceasing labor on one day each week, they testify to their right, as human beings, to make of themselves what disposition they will, and to their liberty and equality in all human rights and privileges.

Among no other nation of antiquity was there any thought of so great a privilege for the slave as a fixed, weekly day of rest. The Jewish Sabbath upholds the idea implied in the term humanity, that idea being the foundation upon which rests the belief in God.

In actual life, however, the Jews had to pay dearly for their observance of the Sabbath, and this is a historical fact. The Sabbath, it is true, helped to preserve the Jewish cultural and spiritual inheritance. But, materially, the people had to make numerous sacrifices on account of that important institution.

Antiochus Epiphanes sought to abolish the Sabbath. The Jews of that period, at the beginning of the Maccabean revolt, allowed themselves to be massacred in cold blood rather than to profane the Sabbath—even in self-defense.[2] Afterwards, however, the leaders in

Israel decided to recognize defensive warfare as permissible on the Sabbath.

The Romans recognized the scruples entertained by the Jews with regard to bearing arms or travelling on the Sabbath, and released them from the obligation of military service.[3]

There is no doubt that, in Talmudic days, the great masses of the Jewish people observed the Sabbath in keeping with the strictly orthodox, Talmudic regulations. The various passages and discussions in the Talmud concerning the Sabbath prove definitely that the Jews were a Sabbath-observing people. It must be noted, however, that the people did not look at the Sabbath as a burden or a yoke. On the contrary, they looked upon the rest-day as a real gift from God. The Jews, therefore, considered it a privilege to pay due respects to the Sabbath.

Popular devotion to the Sabbath is reflected in the numerous stories found in rabbinic writings concerning the special efforts of the common people to respect the Sabbath, and their willingness to make extravagant expenditures therefor. The same may be stated regarding the Sabbath in the ghettos during the mediaeval period. Jewish enthusiasm for the Sabbath, during the so-called Dark Ages, is a historically established fact. Consequently, the Sabbath became the most important religious institution, and brought light and comfort to the persecuted and oppressed. All important community and family events were concentrated around the Sabbath: weddings, study circles, meetings of public interest, and the like. The Sabbath gave new strength and hope to a people hated and despised by their non-Jewish neighbors.

In modern times, Jews throughout the world continue to observe the seventh day, or the Sabbath, despite many difficulties and commercial losses. There has not been any serious movement to transfer the Sabbath from Saturday to Sunday. Some reform leaders, who made attempts in that direction, soon realized that it would not be possible to retain the Sabbath atmosphere if the change were instituted.

The Jew, formerly so rich in Sabbath and festivals, now finds himself utterly destitute of Holy Days and sees the time rapidly approaching when he will be completely bereft of these precious possessions.

Many Jews have been induced—especially in the Western Jewish

communities—either by laxity or by the exigencies of labor conditions, to work on the Sabbath. On the other hand, the fact that the Sabbath begins on Friday evening has been of considerable value in conserving the Sabbath spirit. Even in communities where the Sabbath-day rest is no longer observed, the home ceremonies and sentiments of the Sabbath are retained. In addition, in many congregations in Western Europe and America, there are special Friday night services in the Synagogues. These methods have somewhat mitigated the problem.

Some Congregations, especially reform Synagogues, have introduced music in conjunction with the Sabbath services. The orthodox Jews, however, oppose music in the Synagogues on the general principle that the innovation has the appearance of imitating the Church usage; and furthermore, that playing on an instrument is held to be a breach of the Sabbath rest.

The orthodox Jews feel that the Sabbath problem is an economic one; that the Sabbath will not retain its original, spiritual standard and beneficent influence, or remain a day of spiritual and domestic tranquillity and happiness, as long as the vast majority of the Jewish people have to work on the holy day of rest.

The Hasidim, as a rule, are more strict in the observance of the Sabbath than the non-Hasidim, or the "Mitnagdim." The reform movement made its strides mainly among the latter. The Hasidim, possessing the envious quality of enthusiasm and optimism, apply that quality to the observance and celebration of the Sabbath. They have introduced new songs and prayers in honor of the holy day. They have given new mystic and spiritual meaning to the Sabbath.

In modern Palestine, too, with the Jewish National movement, the Sabbath has assumed new significance. The Jewish leaders in the Holy Land, being aware of the important part the Sabbath has played in the history of the Jewish people, have come to the realization that the strengthening of the Sabbath in its various aspects, would be a great help in fortifying Jewish national life, both in Palestine and in the diaspora.

The people in the Holy Land have, for this purpose, introduced new ceremonials to strengthen the Sabbath in the new Jewish National life. The Oneg Shabbat circles are among these ceremonies. Every Sabbath afternoon, the people gather either in the Synagogues

or in homes of outstanding individuals for the purpose of enjoying the Sabbath spirit. Refreshments are served, and short talks on various subjects, especially the Sabbath, are delivered. These are followed by Sabbath songs and other social entertainments.

The Sabbath in Palestine is thus fast becoming an important institution which will help to mold the new Jewish National life.

GLOSSARY OF HEBREW TERMS

"Molad"—the "birth" of the new moon at the beginning of each month.

"Seraphim"—angels ministering to God.

"Shabbath Mebarkin" is the Sabbath which precedes the New Month. On that Sabbath, a special prayer for the New Month is being recited in the Synagogues.

"Shabbath She-omrim Perek" refers to the Winter Sabbaths, when the Ethics of our Fathers is being recited in the Sabbath afternoon services.

"Shabbath She-omrim Barki Nafshi" refers to the Summer Sabbaths, when Psalms 104, 120–135 are being recited in the Sabbath afternoon services.

"Shabbath Hazon" is the Sabbath preceding "Tisheah Be-Ab." It is called "Hazon," because the "Haftorah" of that Sabbath begins with the word "Hazon." [4]

"Shabbath Nahamu" is the Sabbath following "Tisheah Be-Ab." It is called "Nahamu," because the "Haftorah" of that Sabbath begins with the word "Nahamu." [5]

"Shabbath Ha-Gadol" is the Sabbath preceding the Passover holidays.

"Shabbath Shirah" is the Sabbath on which the Song of Moses is read ("Leder Be-shalah").

"Shabbath Hanukah"—the Sabbath on which "Hanukah" occurs. It always happens to be the Sabbath when the "Seder Mikkez" is read.

"Tahanun"—supplications for grace.

"We-attah Kadosh" is a part of the "U'bo Le-Zion" prayer used at the end of the daily morning services.

NOTES

THE UNCHANGING SABBATH

1. Exod. 31:14.

BOOK I

THE ADVENT OF THE SABBATH

Chapter 1

1. Megillah 15a.
2. Exod. 20, 8.
3. Jer. 10, 8.
4. Pesikta Rabbati, 23, p. 115b, ed. Friedmann.
5. Deut, 5, 12.
6. Pesikta Rabbati.
7. Pesikta Rabbati, *ibid.*
8. Ps. 69, 20: Bezah 16a.
9. Midrash Hagodol, Yitro, pp. 222–223, ed. Hoffmann.
10. Pesikta Rabbati, 23, p. 115b, ed. Friedmann.
11. Exod. 20, 8.
12. Mekilta, Yitro, p. 69a, ed. Friedmann.

Chapter 2

1. Exod. 16, 5.
2. Sab. 117b.
3. Oneg Shabbath by Reuben Haski Katz, p. 2a.
4. Hayye Adam, Hil. Shab., Kelal 1.
5. Tur. Orah Hayyim, Hil. Shab., Sec. 250; see Talmud Sab., 119a.
6. Hayye Adam, Hil. Shab. Kelal 1.
7. Hayye Adam, *ibid.*
8. Midrash Tannaim, Deut. 5.
9. Erubin 43b.
10. Pesahim 50b.
11. Pesahim, *ibid.*
12. Tur, Orah Hayyim, Hil. Shab., sec. 251.
13. Hayye Adam, Hil. Shab., Kelal 1.
14. Numb. 15, 17–21.
15. Hayye Adam, Hil. Sab., Kelal 1.
16. Minhage Yeshurun, p. 258.
17. Bezah 16a.
18. Pesikta Rabbati, 23, p. 119b, ed. Friedmann.
19. Ps. 24, 1.
20. Ps. 115, 16.
21. Sab. 119a.
22. Pesahim 113a, see Tosafot, *ad loc.*

23. Prov. 15, 17; 17, 1.
24. Oneg. Shab. by Reuben Katz, p. 2a.
25. Ta'anit 20b.
26. Ta'anit 8b.
27. Exod. 20, 8.
28. Deut. 5, 12.
29. Sab. 33b.
30. B. K. 32 a.
31. Sab. 118a.
32. Sukkah 44b; Mishneh Torah, Hil. Shab., ch. 30.
33. A Persian mile is known as "parasang," which is a Persian measure of length, varying in different times and places. Its ancient value according to Herodotus and Xenophon was thirty stadia (a stadia = an arm's length) = 2.3–4.2 mi.; 3.7–6.7 km.
34. Gen. 27, 28.
35. Gen. 28, 3.
36. Gen. 27, 29.
37. Gen. 28, 13.
38. Gen. 31, 3.
39. Gen. 35, 10.
40. Gen. 46, 2–3.
41. Gen. 2, 1–3; Menorat Hamaor by Alnakawah, vol. III, pp. 575–576; ed. Enelow; see also Midr. Gen. Rabbah, ch. 79, Sec. 7, Warsaw 1867.
42. Hayye Adam, Hil. Shab., Kelal 1.
43. Prov. 1, 8: Pesahim, 50b.
44. Hayye Adam, Hil. Shab., Kelal 4.
45. See Torat Shabbath, by R. Jacob Weil, sec. 257.
46. See Torat Shabbath, sec. 254.
47. Hayye Adam, Hil. Shab. Kelal 1.
48. Minhage Yeshurun, p. 153.
49. Torat Shab. by R. Jacob Weil, sec. 260.
50. See Minhage Yeshurun, p. 358.
51. Sab. 25b.
52. Isaiah 58, 13.
53. Mishneh Torah by Maimonides, Hil. Shab. ch. 30.
54. Minhage Yeshurun, p. 258.
55. RMA Orah Hayyim, Sec. 206.
55a. Manna is the substance which fell along with the dew and was rained around the Hebrew's camp during their forty years in the wilderness.
56. Hayye Adam, Hil. Shab. Kelal 5.
57. Minhage Yeshurun, p. 258.
58. See RMA. Orah Hayyim, sec. 206.
59. See B. M. 42a.
60. Mishneh Torah by Maimonides, Hil. Shab. ch. 19; see Shab. 12a.
61. Bezah 16a.
62. Minhage Yeshurun, p. 258.
63. Ch. 1, v. 2.
64. Ch. 4, v. 16.
65. Ch. 2, v. 8.
66. Ch. 5, v. 1.
67. Gittin 6b–7a.
68. Gittin 52a.
69. See Sab. 35b.
70. Mishnah, Sukkah 53b.
71. Tur. Orah Hayyim, Hil. Shab., sec. 256.
72. See Minhage Yeshurun, p. 257.
73. Hayye Adam, Hil. Shab. Kelal 5.
74. See Minhage Yeshurun, p. 259.

75. Prov. 6, 23.
76. See Oneg Shab. by R. Reuben Katz, p. 7b; and Bachya, Yitro.
77. I Sam. Ch. 2, versus 1–10. See Oneg Shab., *ibid.*
78. See Mishneh Torah by Maimonides, Hil. Shab. ch. 5; Talmud, Sab. 25b.
79. Prov. 20, 27.
80. See Sab. 32a.
81. See Mishneh Torah by Maimonides, Hil. Shab., ch. 5.
82. Hayye Adam, Hil. Shab., Kelal 5.
83. Hayye Adam, Hil. Shab., Kelal 5.
84. See Hayye Adam, Hil. Shab. Kelal 5.
85. See Minhage Yeshurun, p. 259.
86. Sab. 23b.
87. Hayye Adam, Hil. Shab. Kelal 5.
88. See Minhage Yeshurun, p. 260.
89. Exod. 13, 22.
90. Sab. 23b.
91. See Mishneh Torah by Maimonides, Hil. Shab. ch. 5.
92. See Sab. 23b.
93. See Hayye Adam, Hil. Shab. Kelal 5.
94. See Mishneh Torah, by Maimonides, Hill. Shab. ch. 5.
95. Hayye Adam, Hil. Shab. Kelal 5.
96. Is. 58, 13.
97. Midr. Tanhuma, end of Mezora, ed. Buber.
98. Deut. 28, 3.
99. Yalkut Shimeoni, to Deut. 28.
100. See Sab. 25b.
101. See Pesikta Rabbati, pp. 117b–118b, ed. Friedmann.
102. See Pesikta Rabbati, *ibid.*

Chapter 3

1. See Yoma, 81b.
2. See Mekilta Yitro, p. 69a, ed. Friedmann.
3. Deut. 5, 14.
4. See Pesikta Rabbati, 23, p. 116a, ed. Friedmann.
5. See Sefer Ha-Tagin.
6. See Sab. 118b.
7. Torat Shab., by R. Jacob Weil, sec. 261.
8. Hayye Adam, Hil. Shab., Kelal 6.
9. Pesitka Rabbati, 23, p. 116a, ed. Friedmann.
10. See Hayye Adam, Hil. Shab., Kelal 5.
11. Tur., Orah Hayyim, Hil. Shab., sec. 267.
12. Ch. 95–99 and 29.
13. Ps. 95, 1.
14. See Sab. 119a.
15. Minhage Yeshurun, p. 322.
16. Psalm 92.
17. Psalm 93.
18. See Minhage Yeshurun, p. 262.
19. See Minhage Yeshurun, p. 263.
20. Minhage Yeshurun, p. 263.
21. Minhage Yeshurun, p. 264.
22. Isaiah 6, 7. See Sab. 119b.
23. See Sab. 119b.
24. See Minhage Yeshurun, pp. 267–268.
25. See Minhage Yeshurun, p. 265.

26. See Minhage Yeshurun, p. 267.
27. See Tur. Orah Hayyim, Hil. Shab., sec. 268.
28. See Minhage Yeshurun, p. 268.
29. See Minhage Yeshurun, p. 268.
30. See Sab., 119b.
31. See Minhage Yeshurun, p. 269.
32. See Minhage Yeshurun, p. 358.
33. Exod. 20, 8.
34. q. v.; see Mishneh Torah, by Maimonides, Hil. Shab., ch. 29.
35. See Minhage Yeshurun, p. 167.
36. See Minhage Yeshurun, p. 168.
37. See Tur., Orah Hayyim, Hil. Shab., sec. 289.
38. See Mishneh Torah by Maimonides, Hil. Shab., ch. 29; Tur Orah Hayyim, Hil. Shab., sec. 271.
39. See B. B. 97a–b.
40. See Torat Shab. by R. Jacob Weil, sec. 272.
41. See Tur Orah Hayyim, Hil. Shab., sec. 289.
42. See Mishneh Torah, by Maimonides, Hil. Shab., ch. 29.
43. Tur Orah Hayyim, Hil. Shab., sec. 271.
44. Hayye Adam, Hil. Shab., Kelal 6.
45. Hayye Adam, Hil. Shab., Kelal 6.
46. See Hayye Adam, Hil. Shab., Kelal 6.
47. See Hayye Adam, *ibid.*
48. See Tur., Orah Hayyim, Hil. Shab., sec. 271; Maimonides, Mishneh Torah Hil. Shab., ch. 29.
49. Torat Shab., by R. Jacob Weil, sec. 273.
50. See Hayye Adam, Hil. Shab., Kelal 6.
51. Torat Shab., by R. Jacob Weil, sec. 273.
52. See Torat Shab., by R. Jacob Weil, sec. 273.
53. See Hayye Adam, Hil. Shab., Kelal 6.
54. Sab. 23b.
55. Exod. 31, 14; see Mekilta, Yitro, p. 69a, ed. Friedmann.
56. See Midrah Ha-Gadol, Yitro, p. 223, ed. Hoffmann.
57. See Pirke R. Eliezer, ch. 18.
58. Exod. 20, 8; see Pesikta Rabbati, pp. 117b–118b, ed. Friedmann.
59. Taanit 27b.
60. Hayye Adam, Hil. Shab., Kelal 1.
61. Hayye Adam, Hil. Shab., Kelal 1.
62. Exod. ch. 16; Hayye Adam, Hil. Shab., Kelal 7.
63. See Sab. 119b.
64. Exod. 16, 22; see Hayye Adam, Hil. Shab., Kelal 7; Sab. 117b.
65. See Hayye Adam, Hil. Shab., Kelal 7.
66. See Minhage Yeshurun, p. 166.
67. See Minhage Yeshurun, pp. 166–167.
68. See Tur., Orah Hayyim, Hil. Shab., sec. 274.
69. See Torat Shab., by R. Jacob Weil, sec. 274.
70. Sab., 118b.
71. See Minhage Yeshurun, p. 166.
72. See Minhage Yeshurun, p. 261.
73. Some of these songs are taken from the "Medieval Hebrew Minstrelsy," London, 1926.
74. See Mishnah, Sotah, 9, 11.
75. Psalm 126.
76. Psalm 137.
77. See Magen Abraham, Sec. 1.
78. Cf. Ps. 18, 51; II Sam. 22, 51; Minhage Yeshurun, p. 6.
79. See Minhage Yeshurun, p. 59.

Chapter 4

1. See Minhage Yeshurun, p. 271.
2. Isaiah 26, 15–16.
3–4. See Menorat Ha-Maor by Al-Nakawa, vol. III, p. 611.
5. See Tur Orah Hayyim, Hil. Shab., sec. 281.
6. See Oneg Shab., by R. Reuben Haski Katz, p. 11b.
7. See Minhage Yeshurun, p. 273.
8. See Oneg Shab., by R. Reuben Haski Katz, p. 13a.
9. See Minhage Yeshurum, p. 275.
10. Ps. 139, 16.
11. Joshua 1, 8.
12. Eccles. 9, 7; see Seder Eliyahu Rabbah, ch. 1.
13. See Minhage Yeshurun, p. 28.
14. See Minhage Yeshurun, p. 278.
15. See Minhage Yeshurun, p. 283.
16. See Torat Shab., by R. Jacob Weil, sec. 289.
17. See Hayye Adam, Hil. Shab., Kelal 6.
18. Gen. 2, 1–3.
19. Exod. 16, 22–30.
20. Exod. 20, 8–11.
21. Exod. 35, 2–3.
22. Deut. 5, 12–15.
23. See Mishnah, Sab., 73a, Mishneh Torah by Maimonides, Hil. Shab., ch. 7; Hayye Adam, Hil. Shab., Kelal 9.
24. Mishneh Torah by Maimonides, Hil. Shab., ch. 3; Hayye Adam, Hil. Shab., Kelal 2.
25. Exod. 35, 3.
26. Oneg Shab. by R. Reuben Haski Katz, p. 14a.
27. Torat Shab., by R. Jacob Weil, sec. 318.
28. Torat Shab., sec. 322.
28a. Hayye Adam, Hil. Shab., Kelal 65.
29. Torat Shab., by R. Jacob Weil, sec. 279.
30. Torat Shab., sec. 338.
30a. Leviticus 19, 3.
31. Yebamot 5b.
32. See Mishneh Tora by Maimonides, Hil. Shab., ch. 2; Talmud Sab., 69b.
33. Exod. 31, 17.
34. Gen. 2, 3.
35. See Pirke d'R Eliezer, ch. 18, Warsaw, 1879.
36. Exodus 20, 10.
37. Mekilta Yitro, p. 69b, ed. Friedmann.
38. Mishneh Torah by Maimonides, Hil. Shab., ch. 6.
39. Hayye Adam, Hil. Shab., Kelal 63.
40. Hayye Adam, Hil. Shab., Kelal 62.
41. See Hayye Adam, Hil. Shab., Kelal 3.
41a. Deut. 5, 14.
42. See Hayye Adam, Hil. Shab., Kelal 57.
43. See Torat Shab., by R. Jacob Weil, sec. 305.
44. See Torat Shab., ibid.
45. See Hayye Adam, Hil. Shab., Kelal 59.
46. See Mishneh Torah by Maimonides, Hil. Shab., ch. 20.
47. Yoma 84b.
48. Exod. 31, 14.
49. Exodus 31, 16.
50. Mekilta, p. 103b, ed. Friedmann.
51. See Sab. 151b.

52. Levit. 18, 5.
53. Ezekiel 20, 25; see Mishneh Torah by Maimonides, Hil. Shab., ch. 2.
54. See Sab. 121a.
55. See Tur Orah Hayyim, Hil. Shab., 328–329.
56. See Torah Shab., by R. Jacob Weil, sec. 278.
57. See Hayye Adam, Hil. Shab., Kelal 68; Tur, Orah Hayyim, Hil. Shab., sec. 330.
58. See Tur. Orah Hayyim, Hil. Shab., sec. 331.
59. Isaiah 58, 13.
60. See Hayye Adam, Hil. Shab., Kelal 60.
61. Tur Orah Hayyim, Hil. Shab., sec. 306; also see Sab. 150a.
62. Hayye Adam, Hil. Shab., Kelal 60.
63. See Hayye Adam, Hil. Shab., Kelal 60.
64. See Hayye Adam, Hil. Shab., Kelal 60.
65. See Mishneh Torah by Maimonides, Hil. Shab., ch. 24.
66. See Hayye Adam, Hil. Shab., Kelal 61.
67. Exod. 20, 10.
68. See Midrash Ha-Gadol, Yitro, p. 225, ed. Hoffmann.
69. Yer. Sab., ch. 15.
70. See Torat Shab., by R. Jacob Weil, sec. 307.
71. Torat Shab., *ibid.*
72. See Tur Orah Hayyim, Hil. Shab., sec. 323.
73. See Torat Shab., by R. Jacob Weil, sec. 307.
74. See Torat Shab., sec. 307.
75. See Torat Shab., sec. 306.
76. See Torat Shab., sec. 275.
77. See Hayye Adam, Hil. Shab., Kelal 70.
78. See Tur Orah Hayyim, Hil. Shab., sec. 327.
79. Exod. 16, 29.
80. See Hayye Adam, Hil. Shab., Kelal 56.
81. See Hayye Adam, Hil. Shab., Kelal 52.
82. See Tur Orah Hayyim, Hil. Shab., sec. 366.
83. See Tur Orah Hayyim, Hil. Shab., sec. 386.
84. See Tur Orah Hayyim, Hil. Shab., sec. 392.
85. Exodus 16, 29.
86. See Mishneh Torah by Maimonides, Hil. Shab., ch. 27.
87. See Tur, Orah Hayyim, Hil. Shab., sec. 396–397.
88. See Tur Orah Hayyim, Hil. Shab., sec. 408.
88a. See ibid., sec. 413.
89. See Tur Orah Hayyim, Hil. Shab., sec. 415.
90. Isaiah 58, 13.
91. See Sab. 113a–b.
92. See Midrash Aseret Ha-Dibrot.
93. Ruth 3, 3.
94. See Yerushalmi Pe'ah, ch. 8.
95. See Yerushalmi Sotah, ch. 1.
96. Esther 1, 10.
97. See Megillah 12b.
97a. Ps. 37, 3.
98. See Sab. 118b.
99. See Sab. 118a–b.
100. Nehemia 8, 10.
101. Isaiah 57, 2.
102. Menorat Ha-Maor, by Al-Nakawa, vol. III, p. 613, ed. Enelow.
103. Isaiah 58, 13; see She'iltot, beg. of Genesis.
104. See R.Z.H., Sab., beg. of ch. 3.
105. Yoma 75a.

106. See Minhage Yeshurun, p. 287.
107. See Oneg Shab., by R. Reuben Katz, p. 6b.
108. See Midrash Gen. Rabbah, ch. 11, sec. 3, Warsaw, 1867.
109. Isaiah 1, 14.
110. Mal. 2, 3.
111. Menorat Ha-Maor by R. Israel Al-Nakawa, vol. III, pp. 585–586, ed. Enelow.
112. Prov. 23, 20; see Yalkut Shimeoni, Deut., sec. 830.
113. See Mishneh Torah by Maimonides, Hil. Shab., ch. 30.
114. See Torat Shab., by R. Jacob Weil, sec. 288.
115. See Hayye Adam, Hil. Shab., Kelal 7.
116. See Ketubot 110b.
117. Malachi 3, 20.
118. See Ta'anit 8b.
119. See Tur Orah Hayyim, Hil. Shab., sec. 290.
120. See Tur Orah Hayyim, ibid.
121. See Yalkut Reubeni, We-ethanan.
122. See Sefer Hasidim, sec. 266.
123. II Kings, 4, 23.
124. See Rosh Ha-Shanah 16b.
125. See Torat Shab., by R. Jacob Weil, sec. 287; Talmud Sab., 12a–b; Tur Orah Hayyim, Hil. Shab., sec. 287.
126. See Megillah 12b.
127. See Yerushalmi, Shab., ch. 15.
128. See Pesikta Rabbati, end of ch. 23, p. 121a, ed. Friedmann.
129. See Berakot 6b; Torat Shab., by R. Jacob Weil, sec. 301.
130. See Gittin 38b.
131. Psalms 19, 8–11.
132. Menorat Hamaor by R. Israel Al-Nakawa, vol. III, p. 611, ed. Enelow.
133. Yalkut Shimeoni Wa-yakhel.
134. An unknown Midrash quoted by late authorities; see also Pesikta Rabbati, pp. 117b–118b, ed. Freidmann.
135. See Tur Orah Hayyim, Hil. Shab., sec. 285; Hayye Adam, Hil. Shab., Kelal 7.
136. See Torat Shab., by R. Jacob Weil, sec. 285.
137. Ps. 69, 14.
138. See Tur Orah Hayyim, Hill. Shab., sec. 292.
139. See Oneg Shab., by R. Reuben Katz, p. 15b.
140. See Tur Orah Hayyim, Hil. Shab., sec. 292.
141. See Tur Orah Hayyim, ibid.
142. See Tur Orah Hayyim, ibid.
143. See Minhage Yeshurun, p. 292.
144. See Sab. 118a.
145. See Sab. 118b.
146. See Tur Orah Hayyim, Hil. Shab., sec. 291.
147. See Torat Shab., by R. Jacob Weil, sec. 291.
148. See Mishneh Torah by Maimonides, Hil. Shab., ch. 30.
149. Exodus 16, 25, 29, 30; 20, 11.

Chapter 5

1. See Minhage Yeshurun, p. 294.
2. See Tur Orah Hayyim, Hil. Shab., sec. 293.
3. See Torat Shab., by R. Jacob Weil, sec. 293.
4. q. v.; see Tur Orah Hayyim, Hil. Shab., sec. 294.
5. See Minhage Yeshurun, p. 295.
6. See Tur Orah Hayyim, Hil. Shab., sec. 295.

7. See Torat Shab., by R. Jacob Weil, sec. 299.
8. See Pesahim 105a; Mishneh Torah by Maimonides, Hil. Shab., ch. 29.
9. Torat Shab., by R. Jacob Weil, sec. 299.
10. See Hayye Adam, Hil. Shab., Kelal 8.
11. See Pesikta Rabbati, 23, pp. 117b–118b, ed. Friedmann.
12. See Midrash Tehillim, ch. 92, sec. 4, ed. Buber.
13. See Pirke d'R Eliezer, ch. 20.
14. See Hayye Adam, Hil. Shab., Kelal 8.
15. See Minhage Yeshurun, p. 155.
16. See Tur Orah Hayyim, Hil. Shab., sec. 298.
17. See Minhage Yeshurun, p. 298.
18. See Tur Orah Hayyim, Hil. Shab., sec. 298.
19. See Mishneh Torah by Maimonides, Hil. Shab., ch. 29.
20. See Minhage Yeshurun, p. 299.
21. See Torat Shab., by R. Jacob Weil, sec. 296.
22. See Pesahim 113a.
23. See Shabuot 18b.
24. See Tur Orah Hayyim, Hil. Shab., sec. 296.
25. See Minhage Yeshurun, p. 296.
26. Midrash Talpiyyot: "Elijah."
27. See Tur., Orah Hayyim, Hil. Shab., sec. 299.
28. See Minhage Yeshurun, p. 297.
29. See Hayye Adam, Hil. Shab., Kelal 8.
30. See Sab. 119b.
31. See Minhage Yeshurun, p. 300.
32. See Shekalim, ch. I, Mishnah 1.
33. Numbers 28, 9–15.
34. Deut. 25, 17–19.
35. See Tur and Shulhan 'Aruk, Orah Hayyim, sec. 685.
36. Numbers, ch. 19.
37. Exodus 12, 2–20.
38. Numbers 28, 9–15.
39. See Tur Orah Hayyim, sec. 685.

BOOK II

SABBATH LEGENDS

1. Psalms 92, 1–2.
2. See Oti'yot d'R. Akiba, Letter Alef.
3. Psalms 49, 21.
4. Gen. 2, 3.
5. See Pirke d'R. Eliezer, ch. 19, Warsaw, 1879.
6. Gen. 2, 3.
7. Job 37, 3; see Genesis Rabbah, ch. 11, sec. 2, Warsaw, 1867.
8. Ps. 92, 1.
9. Ps. 92, 2.
10. Ps. *ibid.;* see Bate Midrashot by Wertheimer, Part I, p. 8.
11. Gen. 4, 15.
12. Exod. 31, 17.
13. Midrash Tanhuma, Bereshit, sec. 10.
14. Exod. 5, 9.
15. Exod., *ibid.*
16. See Exodus Rabbah, ch. 5.

17. Exod. 2, 11.
18. Midrash Exodus Rabbah, ch. 11.
19. Ezekiel 46, 1.
20. See Pirke d'R. Eliezer, ch. 51.
21. See Oti'yot d'R. Akiba, Letter Alef.
22. Exodus 16, 25.
23. See Pesikta Rabbati, pp. 120a–b, ed. Friedmann; Midrash Genesis Rabbah, ch. 11, sec. 6, Warsaw 1867; Talmud, Sanhedrin 65b.
24. See Me'ilah 17a–b.
25. See Ta'anit 24b–25a.
26. See Pesikta Rabbati, 23, p. 119a–b, ed. Friedmann.
27. Ps. 24, 1.
28. Haggai, 2, 8.
29. See Pesikta Rabbati, 23, p. 119a–b, ed. Friedmann; Midrash Genesis Rabbah, ch. 11, sec. 4, Warsaw 1867.
30. See Sab. 119a; Midrash 'Aseret Ha-Dibrot, Commandment IV.
31. See Exodus Rabbah, ch. 52.
32. Eccles. 9, 7; Kohelet Rabbah ch. 9.
33. She'iltot, Bereshit.
34. Ps. 69, 13.
35. See Petihata to Ekah Rabbati.
36. See Oneg Shab. by R. Reuben Katz, p. 5b.
37. See Ta'anit 18a.
38. Sefer Hasidim, sec. 122.
39. See Ketubot 103a.
40. See Midrash Genesis Rabbah, ch. 11, sec. 2, Warsaw 1867.
41. See Sab. 119a.
42. See Ta'anit 25a.
43. Gen. Rabbah, ch. 11, sec. 2, Warsaw 1867; Midrash Ha-Gadol, Yitro, p. 227, ed. Hoffmann.
44. See Oneg Shab., by R. Reuben Katz, p. 4b.
45. See Megillah 27b.
46. See Ta'anit 24a.
47. Eccles. 8, 1; see Nedaim 49b.
48. See Megillah 27b.
49. Isaiah 6, 2.
50. The conclusion is based on a play on the Hebrew word "Kenaf" which means wing, and it also means "uttermost part"; see Isaiah 24, 16; Tosafot, Sanhedrin 37b.
51. Isaiah 66, 24; see Ma'aber Yabek, Sifte Renanot, sec. 39.
52. Pesikta d'R. Kahana XXII.
53. See Sab. 60a.
54. See Hagigah, 15a.
55. See Jerushalmi Demai, ch. I.
56. See Yerushalmi Ta'anit, ch. IV.
56a. Ruth 1, 18.
57. Ruth 1, 16; see Yebamot 47b.
58. Hagigah 15a.
59. Prov. 31, 10.
60. Job 1, 21; see Midrash Mishle, ch. 31, sec. 13, ed. Buber.
61. See Menorat Ha-Maor by R. Israel Al-Nakawa, Vol. III, p. 585, ed. Enelow.
62. See Sab. 150b.
63. See Pesikta Rabbati, pp. 56b–57a, ed. Friedmann.
64. See Migdal 'Oz by Ya'abez, Bet Middot Ali'yat Ha-Tebba; see also Oneg Shab. by R. Reuben Katz, p. 18b.
65. See Migdal Oz by Ya'abez, Bet Middot Ali'yot Ha-Tebba.
66. See Migdal Oz by Ya'abez, Bet Middot Ali'yot Ha-Tebba; see also, Oneg Shab. by R. Reuben Katz, p. 18b.

67. See Oneg Shab. by R. Reuben Katz, p. 21b.
68. See Masseket Gehenna, ch. III.
69. See Oneg Shab. by R. Reuben Katz, p. 20b.
70. See Oneg Shab., p. 20b.
71. See Oneg Shab., p. 6a.
72. See Oneg Shab. p. 6a.
73. See Bet. Joseph, Tur Orah Hayyim, sec. 300.
74. See Lekute Shoshanim by R. Pinehas of Karetz, Letter 21.
75. See Esther Rabbah, on ch. 3, verse 7.

BOOK III

SABBATH IN JEWISH THEOLOGY

Chapter 1

1. Gen. 2, 1–3.
2. Midr. Tanhuma Bereshit, sec. 17, ed. Buber.
3. See Midrash Tanhuma, ibid.
4. See Midrash Tanhuma, ibid.
5. Prov. 9, 1–3.
6. See Sanhedrin 38a.
7. Exod. 20, 11.
8. Isaiah 40, 20.

8a. Job 5, 7.

9. See Mekilta, Yitro, p. 69b, ed. Friedmann.
10. Jer. 50, 25.
11. Ps. 31, 20; see Midrash Gen. Rabbah, ch. 11, sec. 11, Warsaw 1867.
12. Gen. 2, 2.
13. See Gen. Rabbah, ch. 10.
14. See Rashi Gen. Rabbah, ch. 10.

Chapter 2

1. Lev. 23, 4.
2. Exod. 35, 2.
3. Exod. 20, 10.
4. Exod. 31, 14.
5. See Mekilta, Ki Tisa, p. 104a, ed. Friedmann.
6. Exod. 31, 14.
7. Isaiah 43, 12; see Mekilta Ki Tisa, p. 104a, ed. Friedmann.
8. See Oneg Shab., by R. Reuben Katz, p. 20a.
9. See Aggadat Bereshit, ch. 34.

Chapter 3

1. Gen. 2, 3; see Numbers Rabbah, ch. 3.
2. Exod. 20, 11; see Mekilta Yitro, p. 69b, ed. Friedmann.
3. Exod. 19, 5.
4. Exod. 20, 10.

5. See Pesikta Rabbati, p. 117a, ed. Friedmann.
6. Isaiah 56, 2.
7. Isaiah 58, 14; see Mishneh Torah by Maimonides, Hil. Shab., ch. 30.
8. Gen. 9, 16.
9. Gen. 17, 10–11.
10. Exod. 31, 17.
11. Isaiah 56, 4, 8; see Menorat Ha-Maor, by R. Israel Al-Nakawa, vol. III, pp. 571–572, ed. Enelow.
12. See Hayye Adam, Hil. Shab., Kelal 1.

Chapter 4

1. Deut. 5, 15.
2. Exod. 20, 11.
3. See Midr. Ha-Gadol, Yitro, p. 226, ed. Hoffmann.
4. See Midrash Tannaim to Deut. 5.
5. See Mekilta, Ki Tisa, p. 104a–b, ed. Friedmann.
5a. Exod. 16, 28.
6. Exod. 16, 29.
7. Ezekiel 20, 21.
8. Ezekiel, *ibid.*
9. Nehemia 9, 13.
10. Nehemia, *ibid.;* see Yerushalmi Nedarim, ch. II.
11. See Menorat Ha-Maor by R. Israel Al-Nakawa, vol. III, pp. 608–609, ed. Enelow.
12. Isaiah 56, 6.
13. See Menorat Ha-Maor, *ibid.,* p. 605.

Chapter 5

1. Exod. 31, 12–17.
2. Exod. 31, 17.
2a. See Bezah 16a.
3. Exod. 31, 13.
4. Sab. 10b.
5. Exod. 20, 8; see Midrash Gen. Rabbah, ch. 11, sec. 9, Warsaw 1867.
6. Exod. 16, 29.
7. Midrash Tehillim, ch. 92.
8. Pirke d'R. Eliezer, ch. 18.
8a. Exod. 16, 29.
9. Exod. 31, 17.
10. See Midrash Exodus Rabbah, ch. 25, sec. 15, Warsaw 1867; Midrash Ha-Gadol, Beshallah, p. 178, ed. Hoffmann.
11. Lev. 19, 3.
12. Exod. 31, 17; see Menorat Ha-Maor by R. Israel Al-Nakawa, vol. III, pp. 570–571, ed. Enelow.
13. See Mekilta, Ki Tisa, p. 104b, ed. Friedmann.
14. See Me'ilah 17a.
15. Isaiah 26, 19.
16. See Midrash Tanhuma, Toledot, sec. 19, ed. Buber.
17. Song of Songs 2, 14.
18. See Midrash Exodus Rabbah, ch. 21.
19. Exodus 31, 14.

Chapter 6

1. See Mekilta, Beshallah, p. 51a, ed. Friedmann.
2. See Mekilta, *ibid.*
3. Exod. 31, 17.
4. See Mekilta, Ki Tisa, p. 104b, ed. Friedmann.
5. Isaiah 56, 4, 7; see Sab. 118b.
6. Compare Exodus, chs. 16–17; Sab. 118b.
7. See Mekilta, Ki Tisa, p. 104a, ed. Friedmann.
8. Isaiah 43, 12; see Mekilta, Ki Tisa, p. 104, ed. Friedmann.

Chapter 7

1. See Tosafot, Hagigah 3b.
2. Ps. 22, 4.
3. See Tana debi Elijah Rabbah, ch. 26; Yalkut Simeoni, Deut. sec. 830.
4. Quoted by later authorities in the name of Tanhuma.
5. Song of Songs, 8, 13.
6. See Midrash Canticles Rabbah, ch. 8, sec. 15, Warsaw, 1867.
7. See Oneg. Shab., by R. Reuben Katz, p. 6a.
8. Exod. 20, 8–9.
9. Gen. 2, 3.
10. See Midrash Aseret Ha-dibrot, Commandment IV.
11. II Samuel, 23, 6–7.
12. See Masseket Azilot.
13. See Oti'yot d'r Akiba, Letter Alef; Oneg Shab., by R. Reuben Katz, p. 19a.

Chapter 8

1. Exod. 20, 8, 13.
2. Isaiah 43, 10; see Mekilta Yitro, p. 70b, ed. Friedmann.
3. Abot d'r Nathan, ch. 26.
4. *Ibid.*, ch. 31.
5. See Midrash Exodus Rabbah, ch. 25.
6. Deut. 5, 15.
7. Isaiah 56, 2; see Midrash Tannaim, to Deut. V.
8. Exod. 31, 14: A Midrash quoted in the Sefer Ha-Berit; compare Abot d'R Nathan, ch. 16.
9. See Midrash Tehillim, ch. 73.
10. Jer. 17, 27.
11. Ezekiel 22, 8.
12. See Midrash Tannaim to Deut. 5; Sab. 119b.
13. See Sab. 119b.
14. See Sab. 33a; Nispahim l'Seder Zuta, Introduction, p. 10, ed. Friedmann.
15. Deut. 14, 23.
16. See Yebamot 93a.
17. Lev. 19, 30.
18. See Yebamot 6a–b.
19. See Yebamot 6a.
20. Isaiah 40, 28.
21. Job 5, 7.
22. See Pesikta Rabbati, p. 117a, ed. Friedmann.
23. See Pesikta Rabbati, p. 115a, ed. Friedmann; Midrash Ha-Gadol, Yitro, p. 225, ed. Hoffmann.

Chapter 9

1. Isaiah 56, 2.
2. Midrash Ha-Gadol, Beshallah, p. 178, ed. Hoffmann.
3. See Sab. 118b.
4. Exod. 20, 8–12.
5. See Tana d'be Elijah Rabbah, ch. 26; Yalkut Simeoni, Deut. sec. 830.
6. Exodus 16, 29.
7. See Mekilta, Beshallah, p. 50b, ed. Friedmann.
8. Exod. 31, 16.
9. See Mekilta, p. 104b, ed. Friedmann.
10. Abot d'R Nathan, ch. 31.
11. Midrash Exodus Rabbah, ch. 25.
12. Berakot 57b; Mekilta, Ki Tisa, p. 103b, ed. Friedmann.
13. Isaiah 58, 14.
14. Job 22, 26.
15. Ps. 37, 4.
16. See Midrash Tannaim to Deut. V.
17. Ps. 94, 19; See Midrash Tehillim, ch. 92.
18. Gen. 13, 17.
19. Gen. 33, 18.
20. See Pesikta Rabbati, 23, p. 120b, ed. Friedmann; Midrash Gen. Rabbah, ch. 11, sec. 8, Warsaw, 1867.
21. Exod. 20, 11.
22. See Mekilta, Yitro, p. 69b, ed. Friedmann.
23. Proverbs 10, 22.
24. Gen. Rabbah, ch. 11, sec. 1, Warsaw, 1867.
25. Exodus 16, 29.
26. Exodus 16, 22.
27. Numbers 28, 9.
28. Isaiah 58, 13.
29. Exodus 20, 8.
30. Deut. 5, 12; see Midrash Tehillim, ch. 92, sec. 1, ed. Buber.
31. Isaiah 56, 4–8; see She'iltot, Bereshit.
32. Isaiah 30, 15.
33. See Eccles. Rabbah, ch. 4.
34. Ps. 95, 7.
35. Isaiah 56, 2.
36. See Exodus Rabbah, ch. 25, sec. 16, Warsaw, 1867; Yerushalmi Ta'anit, ch. I.
37. Zephaniah 1, 12.
38. Isaiah 60, 19; see Yalkut Shimeoni, Numbers, sec. 719; Pesikta Rabbatti, 8.
39. Isaiah 66, 23.
40. Isaiah 60, 8; see Pesikta d'R Kahana I.
41. Isaiah 58, 13–14; see Midrash Tanhuma, Re'eh.
42. Gen. 17, 8.
43. See Genesis Rabbah, ch. 46.
44. Nehemiah 9, 14.
45. Pirke d'R. Eliezer, ch. 18.
46. See Kohelet Rabbah, ch. 11, sec. 5, Warsaw, 1867.
47. See Pesikta d'R. Kahana, ch. 28.
48. Exod. 20,8.
49. Is. 58, 14.
50. Lev. 2, 33–34; see Tana d'be Elijah Rabbah, ch. 26.
51. Eccles. 8, 2.
52. See Midrash Tanhuma, Noah, sec. 15, ed. Buber.

BOOK IV

PAST AND PRESENT

1. Prov. 6, 23.
2. Oneg Shab. by R. Reuben Katz, p. 7b; Bachya, Yitro.
3. I Sam., ch. 2, verses 1–10; see Oneg Shab. by R. Reuben Katz, p. 7b.
4. Exod. 35, 3.
5. Oneg Shab., 14a.
6. Sefer Ha-Tagin.
7. Cf. Oneg Shab. by R. Reuben Katz, p. 11b.
8. Oneg Shab., by Reuben Katz, p. 13a.
9. Midrash Aseret Ha-Dibrot.
10. Oneg Shab., p. 6b.
11. Yalkut Reubeni We-ethanan.
12. Ps. 69, 14.
13. Oneg Shab., p. 15b.
14. Midrash Talpiyyot.
15. Otiyot d'R. Akiba.
16. Wertheimer, Bate Midrashot.
17. Masseket Azilot.
18. Oneg Shab., by R. Reuben Katz, p. 6a.
19. Oneg Shab., p. 20b; see also, p. 6a.
20. *Ibid.*
21. Masseket Gehenna.
22. Oneg Shab., p. 21b.
23. Ma'aber Yabek, sec. 39.
24. Oneg Shab., p. 4b.
25. Oneg Shab., p. 18b.
26. Zohar, Yitro, 88b.
27. *Ibid.*, Terumah 151a.
28. *Ibid.*, Ekeb, 273a.
29. Zohar, introduction, 14b.
30. Zohar, Bereshit, 17b.
31. Otiyot d'R. Akiba, Letter Alef.
32. Midrash Aseret Ha-Dibrot.
33. Oneg Shab., p. 20a.
34. See M. Sh. Geshuri, La-Hasidim Mizmor, pp. 134–135.
35. Zohar Yitro, 88a.
36. Zohar, Korah, 176b.
37. Zohar, Naso, 122b.
38. Zohar, Bereshit, 48a.
39. Zohar, Noah, 75b.
40. Zohar, Beshallah, 47b.
41. Zohar, Beshallah, 63b.
42. *Ibid.*
43. Zohar Hadash, Ruth, 84b.
44. Zohar, Yitro, 88b.
45. Ib., Wa-Yakhel, 204b.
46. *Ibid.*, 204a.
47. Zohar, Beshallah, 47a.
48. Zohar, Wa-Yakhel, 207b.
49. *Ibid.*, 209a.
50. *Ibid.*
51. Zohar, Emor, 95a.
52. Tikune Zohar, 89a.

53. *Ibid.*, 175b.
54. Zohar Hadash, Bereshit, 17a.
55. *Ibid.*
56. *Ibid.*, Wa-Yesheb, 29b.

The Sabbath

1. See Fr. Bohn, Sabbat im Alten Testament u. altjüdisch relig. Aberglauben, Gutersloh, 1903.
2. Matt. 12, 1; Mark 2, 23; Luke 6, 1.
3. Shab. x, 7; Maimonides, Shab., 8, 3.
4. Mark ii, 27.
5. John 9.6.
6. Rom. xiv, 5 seq.; Gal. iv, 10; Col. ii, 16.
7. Acts ii, 1; iii, 1.
8. I Cor. xv, 2; Acts xx, 7.
9. Col. 2, 16 f.; see Wünsche, Erlaüterung der evang. aus Talmud und Midrasch.
10. Koran, lxii, 9–11.

Past and Present

1. Isaiah 44, 6.
2. I Macc., chs. 1, 2, 6.
3. Josephus Ant., xiv, x, 11–19.
4. Isaiah 1, 1.
5. Consolation, Isaiah 40, 1.

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